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THE NEW ERA

Vol. 67 No. 1 1986



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27 MAY 1986
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THE NEW ERA

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15 SEP 1986



Education in Crisis

Journal of the World Education Fellowship

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THE NEW ERA

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REFORMING ASSESSMENT

Journal of the World Education Fellowship

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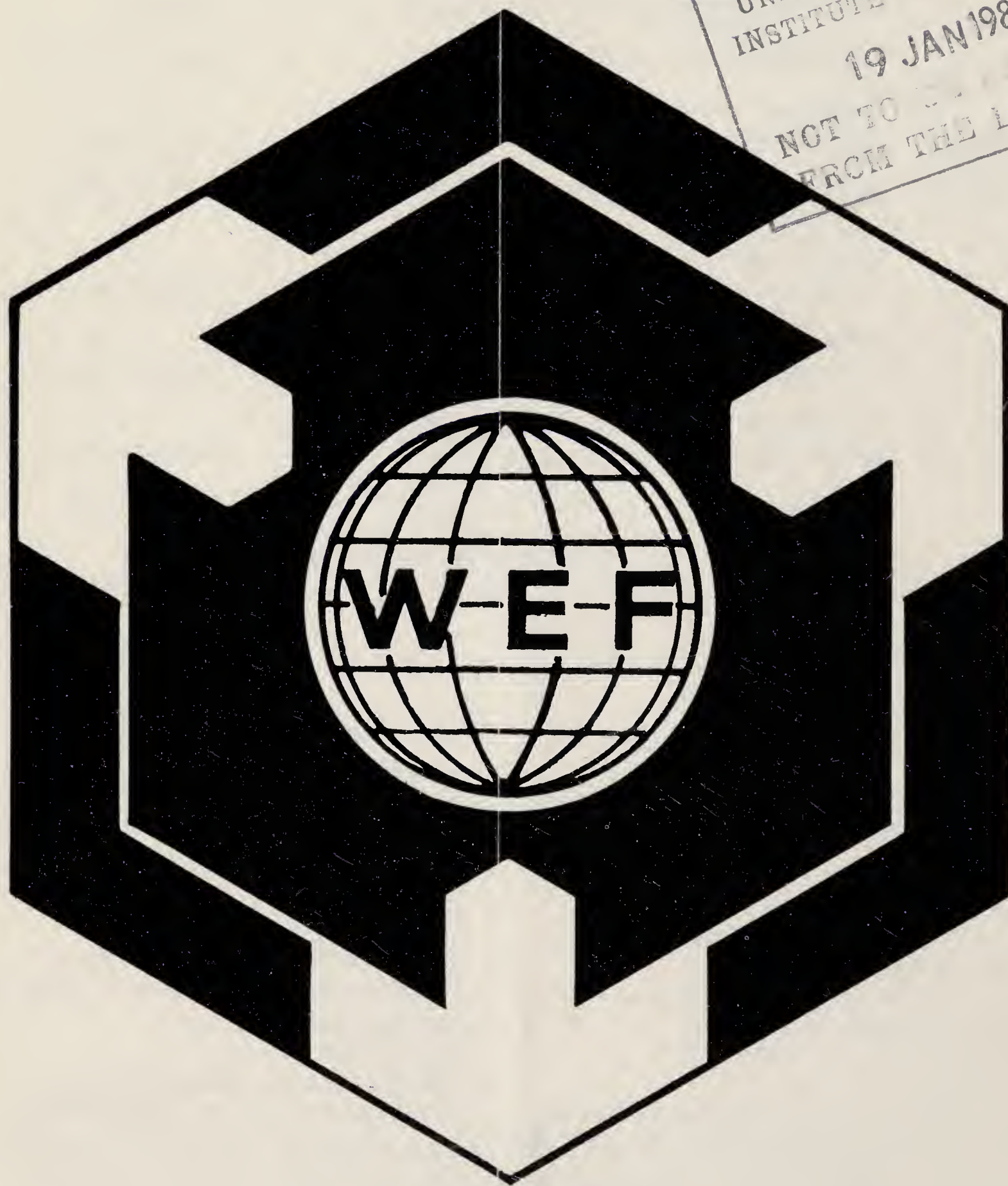
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ENVIRONMENTAL EDUCATION

Journal of the World Education Fellowship

Editorial

LOOKING FORWARDS AND BACKWARDS

The WEF and its journal *The New Era* stand at the crossroads of change. Both have suffered a decline in membership and subscriptions during the past few years, and recent meetings of the Guiding Committee have focussed on the need to reverse this trend if either the Fellowship or its journal are to remain viable.

With regard to *The New Era* a programme of change is under way, with new publishing arrangements scheduled for next year. Unfortunately, this will mean a higher subscription price since current production costs are not being met from income. For this year, the present format, with four issues at quarterly intervals of which this is the first, will be maintained. But it is hoped that next year we can move to a three issue a year publication rate, with more substantive content, with publication to coincide with the normal three academic terms.

More importantly, *The New Era* and WEF need more funds, and this issue contains an eloquent appeal from our new Chairman, Professor Norman Graves, for donations and covenants to help the Fellowship and its journal to survive. For despite the almost entirely voluntary and unpaid contributions of work from its officers and members, expenses still have to be met from a dwindling income from subscriptions, investments, and dues. And it is proving very difficult, with inflation, to make ends meet. A steady income from covenants, and donations to swell income from investments, would provide a much needed supplement to our currently declining income and reserves. Moreover, it would enable the Fellowship, in addition to offering members an improved magazine, to fund projects and award grants (including travel grants) to those in developing countries especially who could make good use of such assistance. We have already had some success in fund-raising, but individual support from members is also needed.

It was interesting to note in this respect, on searching for quotable material from *The New Era* of 50 years ago, that the then editor and proprietor Beatrice Ensor was appealing for more subscriptions to keep the magazine going. Despite a world war and numerous worldwide upheavals in the intervening period *The New Era* is still in circulation. We hope to keep it circulating for at least another 50 years.

The Fellowship itself is faced with change, not least in the need to strengthen its membership and review its aims

and the range of its activities within the context of its charitable status. The Great Britain Section recently conducted such an informal review in the context of its annual symposium, and also at its Annual General Meeting. Education for self discovery and the need to promote what is *new* in education were themes that evoked strong support.

Times have greatly changed since the seven aims and principles of the Fellowship were enunciated at its first international conference in Calais in 1921. With their emphasis on the child's individuality, the need to nurture his spiritual growth, promote international cooperation through education, and foster co-education at each stage of the child's development they are still timely in many respects. But with their emphasis on the *child* and on the spiritual aspect of education they may strike some members as being out of place in a secularized society where the accent has shifted to continuing education throughout life. These original principles were revised at the Nice Conference in 1932 and have been regularly revised in the intervening 65 years. The current aims of the Fellowship are set forth on the rear back cover.

In addition to this review of what WEF is aiming at, and beyond the obvious need to raise more funds and enlist more supporters, is the need, perhaps, to review what WEF is doing and should be doing in the future. A project which Dr. James Hemming, WEF's Honorary adviser, is currently undertaking aims to identify institutions around the world which exemplify what WEF believes to be good educational practice. Such institutions, such as the Tamagawa academy founded by Dr. Obara in Japan and the New Era school run by Dr. Vyas in India should be better known. What can WEF do to encourage imitation of such examples? There is also the proposal which Dr. Ray King, president of the Australian Section, put to the International Guiding Committee last summer for informal networks of common interest groups within WEF. All of these ideas deserve consideration at the next two International Conferences in Bombay (1986) and Adelaide (1988).

THANKS are due to Rex Andrews who co-edited this issue, Lynn Cairns for her help in preparing the manuscript, and the Hilden Charitable Fund for a generous donation towards the cost of this issue.

MICHAEL WRIGHT

65 YEARS AGO:

THE SEVEN PRINCIPLES OF THE NEW EDUCATION FELLOWSHIP 1921

The following, translated from the French, were approved as the principles of the Fellowship at its first international meeting in Calais in 1921. They were replaced by a new statement in 1932 by agreement at the Nice Conference.

PRINCIPLES

1. The essential aim of all education is to prepare the child to seek and realize in his own life the supremacy of the spirit. Whatever other view the educator may take, education should aim at maintaining and increasing spiritual energy in the child.
2. Education should respect the child's individuality. This individuality can only be developed by means of a discipline which sets free the spiritual powers within him.
3. The studies, and indeed the whole training for life, should give free play to the child's innate interests — the interests which awaken spontaneously in him and find their expression in various manual, intellectual, aesthetic, social and other activities.
4. Each stage has its own special character. For this reason individual and corporate disciplines need to be

organized by the children themselves in collaboration with their teachers. These disciplines should make for a deeper sense of individual and social responsibility.

5. Selfish competition must disappear from education and be replaced by the co-operation which teaches the child to put himself at the service of his community.
6. Co-education — instruction and education in common — does not mean the identical treatment of the two sexes, but a collaboration which allows each sex to exercise a salutary influence on the other.
7. The New Education fits the child to become not only a citizen capable of doing his duties to his neighbours, his nation and humanity at large, but also a human being conscious of his personal dignity.

Reference

"The Story of the New Education" by William Boyd and Wyatt Rawson, Heinemann (London) 1965. Quoted, with acknowledgements, at the AGM of the WEF (GB) Section, February 1986.

IN THIS ISSUE

We have our new Chairman, Norman Graves, on the Challenge to Education posed by the threat to our environment, Yuri Fujii on the work of the Tamagawa Academy today, Rex Andrews on UNESCO, Mildred Masheder on education for cooperation, and Gerard Thijs on the implications for science teaching of the preconceptions and skills of students. A full review section, after around the world section news, concludes this issue.

NEXT ISSUES

- No. 2 (July) The Crisis in Education
- No. 3 (October) Reforming Assessment
- No. 4 (December) Environmental Education

Reach for the Stars

Reach for the stars
with ankles anchored in mud:
you may not get there.
But your children will;
in your heart-of-hearts you know it.
As you stretch and strive
the mire may thicken,
seeking so much to hold you back.
But your nation and your world
are moving upward too,
pulled by the efforts of all who,
like you, seek to grow.

Elaine M. Jones

Elaine Jones is a student of Dr. Patricia Weibust at the In Thut World Education Center, Connecticut, U.S.A.

The Environment under threat: a challenge to education

Norman J. Graves

Introduction

The present is a difficult time for teachers, students and teacher educators. It is as we all know a period in which the resources made available to the education system from the public purse have been cut severely with the consequent effect that schools maintained by the State have fewer books and other teaching aids and teachers have seen their remuneration decline in real terms. But this is not all. There has been a determined attempt to shift the focus of education towards more utilitarian goals, which emphasize the vocational aspects of education. Further teachers are under pressure to adapt their teaching to the special needs of certain children, to the needs of children in a multi-ethnic setting, to the use of computers across the curriculum and so on. This, I should indicate, applies not just to the United Kingdom but to many other countries as well. Within the galaxy of desirable activities which teachers are urged to undertake comes that of Environmental Education. It is not a new concern, but one which has gathered momentum in the last 20 years, though the current problems of the education system have tended to push it into the background. Let me attempt to put environmental concerns into their historical perspectives.

Historical Review

Like all good ideas, it is not new. Fears about damage to the environment have been expressed from time immemorial, though clearly as populations grew and as the impact on the environment became increasingly visible, so the protestations increased. They have often been associated, one must recognize with a certain amount of self interest. If one goes back to the 17th century, the draining of parts of the Fenland in England was a large scale (for its time) project that led to those whose living depended on its products, protesting vigorously. Similarly, the coming of the railways in the 19th century, led to landowners protesting that the landscape was being desecrated by the railway companies and their navvies, aided and abetted by parliament. William Blake's Jerusalem is, at least in part, a poetic attack on the urban ugliness which was one result of the industrial revolution. But all these early examples date from a time, when there were no serious worries about the planet's capacity to sustain continued growth, even though Malthus had issued an early warning about population growth at the end of the 18th century. Early societies

which were not growth oriented, did manage to live in harmony with their environment, though clearly this was at a price in terms of our modern conceptions of life, the price being high infant mortality and a low average life span.

I suppose it was inevitable that worries about our rate of consumption of natural resources should have become manifest in a country where that rate of growth was the highest, namely in the USA in the 1920s and 1930s, in spite of the economic depression. It became clear that forests, a renewable resource, could not be depleted with impunity and that minerals, a non-renewable resource, could become exhausted quite quickly. Thus was born the conservation movement, which found its institutional expression in the International Union for the Conservation of Nature and Natural Resources founded in 1946.

Over-arching the conservation movement came the ecological movement. Although the ideas encompassed by the term ecology were probably intuitively known to early societies, it was the work of Darwin and subsequently Haeckel in the 19th century which resulted in their formulation into scientific principles. These were studied for their scientific interest at first; it became clear, however, that certain disasters were not natural in the sense that they had occurred by chance as a result of natural changes in the environment, but because human beings had altered the natural equilibrium of the environment. A striking example of this was the dustbowl of the South Western USA during the 1930s as a result of attempting to cultivate dry grassland, whilst the soil erosion consequent upon deforestation of mountain slopes is another. I was recently fearful for the impact of a plywood factory and sawmill in South Bhutan, built as a result of a United Nations Development Programme Project on a mountain side. This is an example where the attempt to raise the per capita G.D.P. may have unfortunate consequences.

Perhaps the most important set of circumstances of which we have become aware in the past twenty years or so, are those relating to the pollution of air, water and earth as a result of human action. The growth of insecticide use, which led to the breaking of certain food chains and therefore to the decimation of certain bird species was epitomized in Rachel Carson's "Silent Spring". The emission of carbonmonoxide and sulphur dioxide, resulting in the so called acid rains and their effect on vegetation in northern

Europe, have been documented in the media, though it should be said that research undertaken by a geographer (Battersby) seems to show that this is not as recent a phenomenon as some would have us believe. The dumping of effluent in rivers, resulting in the consumption of all available oxygen in the river water has led to the demise of life in sections of such rivers as the Rhine. The large scale use of nitrates as fertilisers which then drain partially into rivers causing a massive growth of aquatic plants, lead eventually to the choking of such waterways. The same is true for certain ponds and lakes. In Bangalore where I was in August, a lake was dying from being choked by water hyacinths whose growth had been stimulated by the effluent draining into the lake. The all pervasive fear that radioactive materials leaking from nuclear energy plants or from the waste materials from such plants, will damage all forms of living organisms, is a real one. The Guardian newspaper carried a story on 3rd February 1986 indicating that the disappearance of a gull colony near Sellafield might be blamed on radio-active waste. It is interesting that in that very same issue of the Guardian the Nuclear Electricity Information Group carried a quarter page advertisement which indicated that the information about the facts on radio-active waste, nuclear radiation, and nuclear electricity could be obtained by telephoning a number (01-936-9363) 24 hours a day 7 days a week. The sterilization of land by urban growth and industrial growth is another concern. I am conscious, having visited Singapore every year for the past 5 years that an island about the size of the Isle of Wight is in danger of becoming a concrete jungle.

Analysis of the Environmental Threat

Essentially as long as human populations remained small, whatever damage to the environment occurred was local in scale and limited in extent. With the exponential growth of population, so the threat to the environment increased. But over and above this came the fact of economic growth with its insatiable demands on renewable and non renewable resources and the associated process of urbanization. The acceptance of consumerism as a way of life, the technological consequences of large scale production and high productivity, and the absence of any generally held belief in the responsibility of producers to the community at large, have all led to the justifiable belief that the planet cannot sustain the kind of economic growth that we have had in the industrial world, but also that if such growth were to be attempted it could lead to much greater ecological catastrophies than those already sustained by the earth.

It should of course be recorded that technological progress by itself is not the source of the problem, and that

indeed inventions of one kind and another can help to ameliorate the environment rather than damage it. Although plastics have their disadvantages, as substitutes for metals, they help conservation. Slow burning wood stoves are an improvement on the open grate as a means of energy conservation. the diesel engined car is probably on balance environmentally better than the high octane petrol car. You can probably think of many more examples.

The problem, like that of war lies in people's minds; in their perception of the good life, and the way enterprises, governments and other organizations reflect this view. It lies in the failure to recognize the social costs of undertaking a particular project or enterprise.

Can anything be done about it?

Means of Environmental Education

Since the process of environmental education essentially involves changing attitudes and values, it would be foolish to expect rapid results. The conversion of Paul was an unusual event. The road to Damascus is usually long, crossed with highways and byways down which it is all too easy to get lost. Environmental education in the sense of making an individual value certain aspects of his or her environment and making him or her willing to act to preserve or enhance the quality of the environment, is a process involving the home, the school, the local community, the nation and the international community. Only when each body is working to the same or similar goals, is the process likely to be wholly successful. The school cannot by itself combat influences coming from society or the media. For example, the school may well carry out a campaign against litter, but what is a boy or a girl to think when cigarette cartons and beer cans are nonchalantly dropped from a passing car into the road? That a concerted campaign can work is evidenced by the successful campaign by the Singapore Government to stamp out litter in Singapore Streets because of the health hazard that this represents. Another example is on the international scale. What is the average schoolboy or girl to think when the government refuses to sign an international agreement on limiting sulphur dioxide emission from power stations on the grounds that this is unfair to the U.K.?

But whatever the difficulties; I would presume that any teacher who is convinced of the necessity for environmental education would attempt to incorporate such a dimension in his or her teaching at least from time to time. We have been offered some guidance on this by the HMI who produced a paper on Environmental Education from the document *Curriculum 11-16* (1977). The paper outlines the main steps in environmental education as the development of:

1. Awareness of the environment in a conscious way. We are all aware of the need to stimulate our students' observation of what is around them.
2. Competence in certain physical and social skills relating to the environment, for example the ability to orientate oneself in a new environment, with or without the aid of maps.
3. Understanding of processes which are occurring in the environment, whether they have a physical, economic or political origin.
4. Concern for the environment which is an expression of values which have been internalized over a period of time, whether these values concern endangered species, the loss of precious soil or mineral resources, or the aesthetic blighting of an area by the building of an architectural monstrosity. I realize that there are, particularly in the last example, the possibility of divergent values.

This places environmental education firmly within the camp of values education, but not a values education which is neutral in its stance.

There has been a good deal written about values education in the last 10 years. This has remedied the relative neglect of the previous 15 or so years. Stress has been laid on the means of revitalizing the importance of values in a world where technology and materialism seem to have had a dominant role. Consequently the means whereby values education may take place have been discussed. Values analysis, values classification, the exploration of moral dilemmas have been used in the context of various subjects, especially in the history, geography, social studies, humanities areas, but also in those areas of science covered by the general title of science in society. Now there are those (John Huckle is one) who believe that these techniques of developing values within students are too liberal and ignore the realities of power and political processes in society. To some extent they are right, though their views of a society in conflict are to my mind too simplistic to be useful. Conflicts exist in society, but they are manifold and are not confined to two well defined opposing groups. However, the reality of where power lies in any particular situation is relevant and significant. If one takes the issue of the disposal of nuclear waste, then it is important to know that those wishing to dispose of nuclear waste are a combination of British Nuclear Fuels, the Central Electricity Generating Board, the South of Scotland Electricity Board and the U.K. Atomic Energy Authority, and therefore a powerful and well organized group, as may be seen from their advertisements in the press. Thus if one wishes to argue a case and put pressure on the nuclear lobby, then it is as well to know their strength and what means one can

dispose of to make one's wishes known and considered. That they can be successfully opposed is evident from the abandonment of the former Billingham anhydrite mine as the site for the dumping of long lived intermediate nuclear waste.

But there is another sense in which it can be argued that values clarification and analysis are not enough. In environmental education one is not just attempting to get students to clarify their own values about an issue, though this may be a stage in the process. One is also attempting to get students to adopt certain values concerning the environment. Because, in my view, it is not much good asking pupils to make up their own minds about the destruction of, for example, the equatorial rain forest in Brazil, as though it did not really matter which view they held. We really want them to feel that such destruction is unacceptable for humankind as a whole. Similarly we would want them to feel that allowing the emission of sulphur dioxide into the atmosphere to cause acid rain is wrong and should be stopped as soon as possible even if it does not affect the U.K. very much. We are therefore in the realm of substantive values and not just in that of values clarification.

It is of course always easier to talk about these issues than to do something practical about them in school or college. But gradually a number of teaching strategies and teaching units have been developed in order to develop a regard for the environment.

Conclusion

Of course, none of the problems to which environmental education draws attention is capable of a simple solution. For example if one of the ways of getting parts of Africa developing confidently is for Africans to take up alternative technology, the process of finding the appropriate technology and getting it adopted is a long drawn out one, as in the case of appropriate wells or latrines. Use of small scale techniques bring their difficulties e.g. in Bhutan. The Inner City environment needs renovation, and indeed everyone seems to agree that it does. But are the will and the means to do the jobs there? Every economic choice has an opportunity cost.

The nuclear threat is still with us. Unfortunately we are not dealing with a local issue, not even a national issue, but an international one and our influence on the two superpowers is limited. Can environmental education convince our young people of the futility of the nuclear arms race?

Prof. Norman Graves is the Chairman of WEF and Pro-Director of Professional Studies at the University of London Institute of Education.

UNESCO: Dedication and defection

Rex Andrews

Introduction

Britain's defection from UNESCO is a bitter blow to the WEF and likeminded organizations. The vision and dedication of the pioneering spirits who founded it have soon been forgotten; and the protests of the many who still believe in it ignored.

Among those appealing for continued UK membership of UNESCO were the Commonwealth High Commissioners, the House of Commons Foreign Affairs Committee, our European Economic Community partners, the UK National Commission, the United Nations Association, the Royal Society, the Library Association and of course the Keep Britain in UNESCO Campaign in response to which some twelve and a half thousand citizens signed a petition calling for Britain's notice of withdrawal to be rescinded unconditionally. Having made considerable progress in achieving the reforms demanded earlier by the British Government, UNESCO itself appealed from its General Conference in Sofia for a change of heart. And finally in the debate on the issue in the House of Commons 14 of the 16 MPs speaking called clearly for the continued UK membership of UNESCO.

All this effort was to no avail, however, and on 5th December 1985 Britain formally withdrew from UNESCO. The ostensible reason for this withdrawal was the inability of UNESCO to restructure its administration and budget, though the stance taken by many of the 164 member states on issues such as the "new information order" undoubtedly contributed to Britain's withdrawal, as with the USA a year previously. It is true that Britain and the USA no longer wield so much influence in UNESCO as they did in 1946 when they were two of the most important of the mere 20 founder members. The feeling that the organization, based in Paris, has become too francophile may also have contributed to their decision.

Perhaps the shock of this withdrawal will stimulate NGOs and other committed globally-minded organizations to work harder to promote UNESCO's principles in order to restore the UK to its rightful place in the international cultural community. The organization and administration of UNESCO are far from perfect: but its shortcomings are nothing to the monumental irresponsibility of a Government that turns its back on it. If every human institution were to be abandoned on account of its failings there would be precious few left! Surely the only responsible and democratic way to work for the reform and

improvement of an organization is from *within* it.

40 Years Ago:

It is poignant in the extreme to look back at issues of the *New Era* published forty years ago. In a leading article in the July/August issue of *New Era* in 1946 (Volume 27, Number 7) mention is made of the preliminary talks in London which laid the foundations of UNESCO prior to its formal inauguration in Paris. "We in England", the article continues, "have reason to be proud that the first ratification was made by our own nation within weeks of the Preparatory Conference." It goes on to speak of "the satisfaction of being a citizen of the world rather than just a member of a national state". There follows a prophetic note of warning: "UNESCO represents a piece of machinery — like all international concerns delicate machinery, which can easily be sabotaged", financially or otherwise.

"The only safeguard . . . is intense vigilance on the part of teachers and a willingness to raise an outcry when conscious or unconscious sabotage . . . is taking place. There is particularly the danger that 'men of affairs' will . . . regard education and related subjects as being of minor importance in comparison with immediate political objectives, and that they will treat it as such."

How true those words have proved forty years later. Governments concerned only with short-term objectives would do well to consider the same articles warning that "the return in imponderables is vastly greater than any return could be in mere goods, and . . . the attempt to weigh money against life is not only utterly amoral but absurd."

The same issue of *New Era* included an article on contemporary drawings and paintings by children recently released from concentration camps — a reminder that UNESCO, now abandoned out of unimaginative complacency, was born out of unspeakable suffering.

Action

Those of us who believe in internationalism and developing educational, scientific and cultural cooperation worldwide have a threefold duty: to *recall* why UNESCO was formed; to *restore* the participation of the UK in UNESCO as soon as possible; and meanwhile to *retain* supporting links through appropriate NGOs, etc, until full restoration is achieved.

(1) To recall the vision that inspired UNESCO

demands an act of imagination. Unfortunately, in this country UNESCO's agents have perhaps done too little to keep alive in the public mind the aims and achievements of the organization. UNESCO was a dream born out of the nightmare of World War Two which plunged Europe and the rest of the world into a holocaust of racism, violence, injustice, degradation and destruction. Both the means and the motivation to wage this war were nurtured in men's minds. Hence the cornerstone of UNESCO's philosophy: "Since wars begin in the minds of men it is in the minds of men that the defences of peace must be established."

It is not enough simply to recall this aim, however; it must be restated in terms to engage public concern today. If the man-in-the-street thinks largely in terms of "value for money", he must be reminded that UNESCO more than repaid its cost to the UK in financial terms. In 1984, for example, the ODA assessed Britain's contribution to UNESCO as \$7,945,335, offset by a calculated actual income of \$15,857,200. And this fails to take account of benefits to British scientists and educationists in the form of exchanges, translation work and various other international projects inspired by UNESCO. If the British public is complacent about its so-called "forty years of peace", it needs to be reminded about the implications of the North/South debate and the interdependence of the fates of Europe and the Third World. Short-term benefits for the few from arms sales may well jeopardize long-term advantages for the many from peaceful trade and global confidence-building. If the British Government is worried about the maintenance of high standards in international organizations, it needs to be reminded that haranguing the participants from the side-lines is unlikely to improve the situation.

The benefits of educational, cultural and scientific co-operation rather than wholesale competition and secrecy need to be demonstrated. Similarly the likely beneficial effects of increasing openness in East-West relations need to be spelt out: a reduction of tensions between the Superpowers is more likely to improve the Human Rights record of the Soviet bloc than the exacerbation of tension.

(2) The problem of restoring Britain's participation in UNESCO can be reduced by raising public consciousness of its value on the lines suggested; but it is not likely to be entirely solved by this. The "Keep Britain in UNESCO Campaign" found that there were two major impediments to its work; one was the lack of interest (or in some cases downright opposition) of the media; the other was the recalcitrant attitude of the Cabinet. Membership of UNESCO should not be a matter for party politics. The nation as a whole has a constitutional relationship with the United Nations Association of Great Britain and Ireland

which totally opposed Britain's withdrawal from UNESCO! Three of those parties wish to restore our membership. Do we therefore have to wait for a change of Government to bring about the desired return? It is to be hoped that pressure can be maintained and increased so that *no* party would wish to see the United Kingdom excluded from the International cultural community.

(3) Meanwhile we must retain our links with UNESCO through the work of NGOs and other voluntary agencies. With or without external financial support, the Associated Schools Project (ASPRO) needs to be maintained for its own sake, and even further developed in order to increase public awareness of the importance of UNESCO's work. Scientific, educational and cultural exchanges need to be continued in the spirit of UNESCO collaboration — if necessary supported, for the time being, by voluntary funding. The networks of communication built up must not be allowed to disintegrate for lack of formal membership of UNESCO. Indeed we may need to strengthen those networks in order to prove their value more widely. The Council for Education in World Citizenship, the UN Students Association, Amnesty International, the International Council of Scientific Unions, the Royal Society, the UK Council for Computing Development, the Central Bureau for Educational Visits and Exchanges and, of course, the World Education Fellowship are among those bodies that have a special role to play in maintaining the aspirations of UNESCO during the interim period pending Britain's rejoining.

Conclusion

The programme of action outlined above is our duty to the past and to the future. The far-sighted founders of UNESCO including the British scientist Sir Julian Huxley (its first Director-General) and the then British Prime Minister, Clement Attlee, can scarcely rest well in their graves until the principle of universality is re-established by their countrymen. The debt to the future, and to our children, is even greater. With all its faults, UNESCO has a role to fulfil which is clearly defined in its Constitution:

"... to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further the universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations."

We cannot renege on our responsibility to help it fulfil that role.

Dr. Rex Andrews is a member of the Guiding Committee of WEF and recent Chairman of WEF (GB).

New education in Japan: Tamagawa Academy and the education of the whole man

Yuri Fujii

Introduction

Tamagawa Gakuen (Academy) was founded in 1929 in rural surroundings in the Tama Hills, 30km west of Tokyo, by Dr. Kuniyoshi Obara, pioneer of an entirely new educational system in Japan, which embodied many of the ideals of the New Education Fellowship — later to become WEF. Since the beginning of the century Dr. Obara had aimed at developing a true human being, and he founded this visionary yet eminently practical institution to demonstrate his ideal of the “Education of the Whole Man”. Dr. Obara’s energy and vision are fittingly enshrined in the complex of Tamagawa Gakuen and the associated institutions in Japan and Canada, and he undoubtedly left his mark on education in Japan. A vigorous and larger than life personality whose death seven years ago was felt as a loss by educators both in Japan and around the world, Dr. Obara threw himself with pioneering zeal into the establishment of Tamagawa Gakuen from its earliest years. While establishing it as a centre of learning, Dr. Obara, his staff, and students, all worked together to make the institution materially self-sufficient by the shared pioneering effort of constructing roads, cutting trees, building houses, cultivating land, planting vegetables and raising cattle. The early years of the institution were thus a period of shared learning and working by staff and students. These formative years of hardship and co-operation laid the foundations for the later growth of the institution, and embodied the ideals and practice of the Education of the Whole Man which Dr. Obara was aiming for, namely, respect for nature, the cultivation of religion, education through work, and art education.

In the past 57 years, Tamagawa Gakuen has grown to be a large educational complex with more than 1,000 staff and 10,000 pupils and students from Kindergarten to Graduate School. Day and night the staff, students and pupils, as well as parents, work together for a better tomorrow. The campus now forms a complex covering 530,000 square metres. Within this area are housed the University, with its three Faculties and Graduate School, the Junior College for women, the four divisions of Tamagawa school from Elementary to Upper Secondary, and other facilities such as the administration buildings, dormitories, university press, bookstore and much else besides. The Institute has expanded beyond the main campus to encompass an experimental forest in Hakone (New Fuji-Hakone

National Park), a farm in Hokkaido (North Japan) and an orchard in Kagoshima (Southern Japan). Each facility has a lodge and is used by all the students, pupils and staff all the year round for outdoor activities. There is also an overseas campus of Tamagawa Gakuen in British Columbia, Canada. Much is expected from the Canada Society of Tamagawa Gakuen International project in terms of promoting international education. In all the Tamagawa Gakuen now has assets covering some 3,300,000 square metres.

EDUCATIONAL OBJECTIVES

The Education of the Whole man aims to create an outstanding personality with six values in harmony. These values are truth, goodness, beauty, holiness, health, and wealth. The ideal of learning is truth; that of morality is goodness; of arts — beauty; of religion — holiness; of the physical body — health; and of living in its material aspect — wealth. The realization of these values at Tamagawa Gakuen is considered below.

Religion

Tamagawa Gakuen regards religious education as the basis for building personality. Religious activity is in the form of Protestant Christian services, but there is no missionary involvement. The main purpose of the activity is to expose free and flexible young spirits to eternal life and wisdom. By inviting distinguished guest speakers on religion, philosophy and academic scholarship from Japan and abroad, the staff and students are encouraged to search for the truth, and acquire a sound religious perspective.

Respect for Individuality

Education must take care of the individual pupil and student, and develop fully each of his or her abilities. The Elementary, Lower and Upper Secondary Divisions promote individualized learning or learning according to capability, club activities, and an abundance of free-study activities.

In Free-Study a student chooses a subject he or she is most interested in and conducts his or her own studies, mostly in groups under an instructor’s guidance. The subjects are music, art, literature, science and many others. One student might continue the same subject for some years while others change it every year. Once a year they exhibit their achievements to people invited from outside

the school. Many students discover their life's work in this way and go on to display their abilities in the world outside.

Work-Education

Work-Education is the basis of the building of wisdom and moral education in the individual. This is indeed the foundation of Tamagawa Gakuen education as a whole. Work-Education cultivates the essence of "Learning by Doing", through using one's own body. We learn unity, social service, co-operation and dedication. We make our campus a better environment by cleaning, planting flowers, growing vegetables and so on. Work-Education plays as important a role in Tamagawa Gakuen as lectures and other activities.

Togetherness of Faculty and Students

"Togetherness of faculty and students" goes with "Respect for Individuals". This underlies every student's life. It is born from the two way relationship between the teachers and their students. The person to teach and the one to be taught respect one another. Both seek better and higher values in life through mutual enlightenment.

"Juku" (dormitory) Education

Dr. Obara, the founder, believed that "true education is accomplished before 8 o'clock in the morning and after 4 o'clock in the evening". As an essential aspect of Tamagawa Gakuen he established the Juku or dormitory education. This form of education is conducted through the shared learning and living together of faculty and students 24 hours a day. Selfstudy, selfdiscipline, responsibility, and social service in a community life, are emphasized here.

At present about 400 university students are living in Jukus. Lower and Upper Secondary Division students, gain Juku experience in small groups at a certain period of time during the year. A day of Juku begins with a prayer and singing a hymn at the top of the hill.

THE HIERARCHY OF SCHOOLS

These reflect the age and stage of development of the pupils and students; each stage lays the foundations for and leads to the next in the hierarchy of schools from Kindergarten to University as follows:

Kindergarten

"Pure spirit, strong body, and intelligent mind" is the motto of the kindergarten. To realize this, the care and development of the children take place in small groups, making the most of natural surroundings, selfdependent camping, and swimming. We develop their sensitivity through dance, music, and drawing. Also, we encourage them to cultivate creative expression through play. We try to cultivate kind and thoughtful minds as well as selfdependency and healthy bodies in the children.

Elementary Division

Education at the Elementary Division is the stage at which the roots of future growth are put down. The aims at this stage are to expand each pupil's character, to enhance his ideals, to make him feel everything is beautiful and wonderful, to promote his creativity, to achieve the joy of knowing, and to learn skills. We try to promote the basic education of character building through Work-Education, Art-Education, Selfdependent Learning, Physical Education and Sports, and "JIDOKAI" (group activity of pupils).

Lower Secondary Division

We aim here to lay the foundations of the Education of the Whole Man, by letting each one's talent grow, and by cultivating vivid selfdependent behaviour with full individuality. A variety of activities are offered to the students to this end.

Upper Secondary Division

After elementary and lower secondary division education, we conduct a unique education which suits the students for high spiritual growth. Electives are the basis of our curriculum at this stage. Work-Education and Free-Study and a variety of other activities develop not only physical and spiritual training but also the full ripening of personality, active behaviour, and a co-operative mind. The students enjoy their school life to the full in this Division.

University

Tamagawa University is the highest educational level at Tamagawa Gakuen. It has an educational linkage to the Kindergarten, Elementary, Lower and Upper Secondary Divisions.

The main purpose of education at this stage is to draw out the necessary human elements from each student and train him to develop the strength to create by himself. The ultimate purpose of university education is to develop individuals so that they may select their way in life by conducting:

Education which cultivates an attitude to seek truth through ceaseless research.

Education which cultivates an attitude to stand for righteousness.

Education which cultivates full sensitivity for seeking beauty.

Education which cultivates holiness in one's spirit.

At present the most important task for the university in Japan is to develop individuals who have full hearts, deep considerate minds, and who are able to take practical action in the context of the modern world.

Yuri Fujii works at Tamagawa Gakuen and is helping to develop the complex along the lines suggested by Dr. Obara, an eminent member of WEF in his lifetime. Readers are referred to an article by Dr Obara in *New Era*, Vol. 54, No. 5, 1974 for an account by him of his work.

Education for co-operation and peaceful conflict solving for the 3 to 8 year olds

Mildred Masheder

Introduction

All good education aims to help children socially, developing their ability to co-operate with others and to solve conflicts peacefully. It is rare however to find examples of the conscious promotion of these attributes although we live in a world that is increasingly dominated by the ethos of competition and violence. If we want to challenge this threat and educate our children to grow into responsible and compassionate citizens who will forge a peaceful future for the world, then the foundations should be laid in early childhood. This has nothing in common with ideas of indoctrination, which are concerned with implanting ideas and beliefs in the minds of the young; this is a preparation for a way of life which will lead to the development of the child as a self-determining socially conscious human being.

In recent educational theory a great deal has been made of the dichotomy between child-centred and social education as if they were diametrically opposed; whereas it would seem that in order to be truly socially minded we need to be affirmed and confident in ourselves as individuals; and in order to understand and empathize with the rights of others we must be aware and assertive of our own rights. This applies to all of us, especially as parents and teachers, and the climate of caring that we can produce is the most influential model the young child can have. Do we attend to these needs as conscientiously as we work at their intellectual development? It is true that knowledge and skills are important, but they are only one aspect of a holistic approach to education which also embraces the emotional, the creative and the spiritual.

All too many children emerge from their schooling with a deep sense of failure, just as their teachers and parents have experienced before them in their childhood. So there is a vicious circle which can perpetuate feelings of inadequacy and frustration which engender a sense of loneliness and isolation. Modern social values suggest that solutions can be found in the struggle for material success and this is the message that is echoed throughout our school-days, yet it proves to be inadequate even for the small minority that achieve it. The stress of competition permeates all our lives and it is hard to believe that it is not a basic feature of human nature. Nevertheless there have been many instances of societies that have been entirely based on co-operative ways of living; for example, many of

the Native American tribes, the Pueblo, the Zuni and the Inuit (called Eskimos by their conquerors), the Arawaks and on the other side of the globe, the Tibetans. Unfortunately most truly co-operative societies have either been wiped out or subjugated and therefore basically changed by more dominant ones in the drive for conquest and power; yet there are still lessons that we could learn from these peaceful cultures and these lessons are vital in our present world where power is the keynote and those wielding it are so near to complete destruction.

Let us now consider the education of young children in the light of these opposing values; we know that socialisation takes place at a very early age and that their adult figures are powerful models which instil deeply engrained values and attitudes. This places a great responsibility on us, as parents and teachers, to portray attributes that children will want to emulate in the process of their socialisation; appreciation, compassion, awareness and generosity, for example.

Another dichotomy in the field of education and child development has been in the concept of the inherent nature of the young child, veering from the innocence of the noble savage to the innately evil monster, full of original sin. Although these extremes have been discredited some vestiges of these beliefs remain in the differences between the "do-as-you-like" school of thought and the authoritarian approach which has dominated the past: the former denying the immense importance of the role of the educators as facilitators and the latter perpetuating the image of the omniscient adult from whom all knowledge will be acquired.

Stages of Development

We now know much more about the sequence of stages of development in all children and this has greatly influenced our approach to their education. From the work of Piaget we know that children's thinking is not the same as that of adults; that at first they can only view the world from their own standpoint and that only by active experience do they learn that other people can have a different view. The central theme of Piaget's work is that learning is based on the processes of action and interaction, and in order for children to develop their understanding of the world it is necessary for them to construct it themselves. As adults we can assist in this process by providing opportunities for our children to experience all sorts of different

activities and interactions with others. Piaget has also laid great emphasis on continuous observation of individual children's development so that we have a much clearer awareness of how their minds work; by analogy we can extend this encouragement of observation and awareness to the children themselves as a vital part of their progress towards understanding the other point of view.

Now the work of Piaget has been modified and developed to show that there is a much greater ability to "de-centre" on the part of young children than was previously thought; by modifying the questions asked, experimenters have been able to elicit much more flexible and comprehensive answers from the children performing their tasks; and this has given increasing proof of very young children's ability to put themselves in the place of others as long as they are eased into the situation by sympathetic adults. Similarly their natural sense of fairness can be nourished in much the same way and can bloom at a much earlier age than was previously thought possible.

These findings are particularly relevant to the study of education for co-operation for young children as so many teachers have been led to believe that the age of co-operation was more or less fixed at 7 or 8 years upwards; there was also a conviction that little could be done to advance this situation as the children were firmly entrenched in the "egocentric" stage until then. The concept of egocentrism, which meant being bound to one point of view only (one's own), was often equated with egoism, and this misconception added to the conviction that there was little that could be done educationally until the child was older. It should be made clear that these were interpretations of Piaget rather than his own psychology; he always maintained that it was the *sequence* of stages that was important and that this was achieved by the process of action and interaction on the part of the child. The continuation of his work by such people as Bruner and Donaldson is of enormous help in exploring the possibilities of enhancing the ability to co-operate in early childhood. What seems to emerge is that increased awareness, self-confidence and good communication are all vital ingredients in educating children in peaceful co-operation.

Practical Implications

I would now like to explore some of the practical implications of these sentiments, both in the classroom and in the home. How can we educate our children to be inwardly secure and confident so that they are affirmed in their self-concept? Example is always the best teacher, so the adults themselves need to be affirmed. Getting together with like-minded people always helps and there are numerous leads into exchanging confidences and realising that others share the same doubts and fears. One such exercise is that of "Put-ups and Put-downs": with a partner you exchange recollections of times when you have really been made to

feel quite special by someone else, a genuine appreciation of something you have done; on the other hand often more frequent are the "put-downs", where you have felt discouraged and inadequate. This kind of sharing is very possible with quite young children and often they are less inhibited than grown-ups. My earliest memory of the latter was being the only child in the whole school to be left out of the village maypole dance, as at the age of five I simply could not grasp, "one, two, three, hop"! Only now, decades later, do I feel confident enough to embark on "T'ai Chi", an ancient Chinese dance of body harmony, where no-one competes and the teachers would never dream of excluding anyone.

Teachers and parents can work on all sorts of ways of affirming their children: at home and at school their achievements can be appreciated. They can make scrap-books, "All about M", with others contributing to the affirmation; many teachers get their pupils to do life-size self-portraits with the help of a partner and then pin on affirmative appraisals from the rest of the class; any activity that makes the child feel really special will enhance the self-concept. Various "magic circle" games can help to re-affirm the self-image: each one taking it in turn to explore the neighbour's interests or preferences, or alternatively finishing the sentence: "What I like about you is . . ."

Listening and Discussion

Self-esteem is closely linked with policies of taking each small person's opinions seriously in discussions and decision-making; they are not too young for this even at three years old, provided that the content is well within their grasp. This entails listening with understanding, both for the adults and for the other children, and in our busy world of today there seems little time to sit down and listen quietly to someone else's point of view; in fact we hear, "You're not listening?", almost as often as the famous "It's not fair!". Most of us are not as neglectful as the parent who always listened to his child reading while he was watching television. We are mostly well aware of the immense importance of spontaneous talk for our children, to themselves, to each other, and to adults; we are often less concerned with conscious efforts to encourage them to listen. Yet this is the key to genuine awareness of other people.

The most simple exercises in listening are ones that entail keeping quite still; this could be in the classroom, the playground, the countryside or the park, or even a busy street; it is amazing what different sounds we can perceive. Then there are many games that can test out the ability to listen. One is the "Rumour Clinic", where the children whisper a sentence in turn round a circle to see if it comes out the same at the other end; when it doesn't, which is usually the case, this can show how easily false rumours and misunderstandings can arise. This leads us back to a

very valuable exercise known as "mirroring", or sometimes "feedback": this can take the form of a physical activity with couples being the mirror image of each other, at first following, then getting a synthesis of moving together where no-one leads. This can promote an almost magical sense of empathy, a true feeling of putting yourself in someone else's shoes. This active "mirroring" can be followed up systematically as part of the listening techniques: the child repeats his/her partner's statement showing that it has been fully understood. With very young children there would have to be a great deal of support from adults, but with the five year olds upwards it can be performed successfully on their own once they have grasped the technique. In groups discussing the solution of a conflict this process can be invaluable. Adults too have been known to profit from this procedure: "If I understand you rightly, you feel that . . ."; we are already paving the way for peaceful conflict-solving. It is interesting to know that in certain African tribes such as the Dinka, there is always a "Speaker", who repeats what everyone says at important meetings.

Listening is not only the key to awareness of other people it is also the way to our own inner selves: by listening to ourselves we can move towards an inner peace that will provide a secure base for all of our relationships with other people. In many industrialised countries this awareness of oneself has been lost in the competitive drive for power and material gain and this philosophy is being extended all over the world. Yet there are still great forces afield which help us to be aware of our real inner nature and our basic love of peace, and our whole future will depend on this realisation of our inner strength.

So peace making and peaceful conflict solving can be a way of life both in the home and in the classroom situation when they are geared to small group discussion and careful listening. The day to day conflicts can often be settled by the children relating to each other rather than appealing to the parent or teacher as the all-powerful arbitrator. When they are a little older they can be asked to go away and try to settle their differences by themselves and here again the listening is all-important. Children are helped in these conflict-solving situations by their natural sense of justice which is developing into a growing self-determination backed by an inherent sense of fair play. Their morality is changing from a focus on the letter of the law, regardless of motive, to a sense of rules based on group rather than individual decisions. They are no longer entirely bound by their concept of omnipotent adults making all the rules, and are beginning to seek group agreement in their games and activities.

This development of co-operation and fair play has its roots in the preschool years as the children have to share toys, friends, feelings and ideas, although at first the shar-

ing is limited to what they all want to do: this forms a basis for future co-operation when they are better able to consider the other's point of view and to reach a consensus.

To stimulate and encourage these processes parents and teachers can initiate all sorts of discussions about imaginary or real situations; for example telling a story that starts with a conflict and then breaking off to get the children to talk about how it could be solved. A technique which is widely used to promote the maximum flow of ideas without discouraging anyone is known as "brainstorming" where everyone in the group volunteers solutions; these are listed without comment and then the group chooses the ones they would like to explore. This method has the advantage of getting the shy ones to overcome their reticence as there is never any disparagement of their suggestions.

Conclusion

There is probably no better way of confirming attitudes and behaviour that will lead to the peaceful solution of conflicts than the use of role-playing and drama. Acting is an intrinsic part of children's play from the earliest years, and the "let's pretend" play merges into the role of myths and fairy tales, which help them to experience life at one remove. As teachers and parents we can do much to ensure the continuity of development of this most important asset so that we can be able to act out our deepest feelings and emotions. This, together with all of the arts, will help to redress the balance, which is at present so weighted in favour of the logical and the intellectual. The development of creativity engenders a sense of peace in ourselves which we can then pass on to others.

It is this sense of peace that we want to nourish in the hearts of the children we educate; the keynote is love: love of nature, beauty, music and art, of people and of the whole world. This is not always easy in a world where there is much hardship and deprivation; it is not easy in the fast-moving jungle of modern city life, but with educators who will provide them with good models more children can be helped to develop into caring and compassionate human beings who will pursue the path of peace rather than destruction.

Reference

I am greatly indebted to the authors of *The Friendly Classroom for a Small Planet. A Handbook on Creative Approaches to Living and Problem Solving for Children*, New Jersey: Avery Publishing Group. It contains many practical ideas for activities for children which promote co-operation and peaceful conflict solving.

Footnote: I should be very pleased to hear from readers with a view to compiling a book dealing with practical activities that will encourage peaceful co-operation.

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Preconceptions and skills of students prior to education in science: what are the implications for teaching?

Gerard D. Thijs

1. Introduction

Modern science and technology are generally seen as being very different from common sense knowledge and behaviour. Many people consider science as an esoteric activity that is taking place outside the realm of the everyday world. They do not recognize their intuitive ideas about natural phenomena in the scientific world view.

With respect to modern technology, which is based on scientific principles, their attitude is rather similar. The procedures and instruments provided by modern technology are seen as far superior and without any relation to the skills and tools developed in traditional practices.

To what extent could programmes of science and technology education build upon existing knowledge and skills? How should it be done? What limitations do these efforts have and what benefits do they offer?

In this short contribution I will touch on these questions, which are generally relevant but which have a particular urgency in the context of developing countries, where the promoting of scientific activities can easily lead to unduly alienating effects.

First I will briefly report on the findings of recent research in science education which has revealed the existence of commonly and strongly held preconceptions of students on various topics raised in science lessons. These studies also concern the merits of teaching strategies which take these preconceptions into consideration.

Secondly I will mention some efforts made in linking science education programmes to existing skills in traditional practices. However, I will also emphasize that in many respects science represents a new way of dealing with existing problems. The scientific enterprise has a particular character; it can certainly not be fully developed only along the lines already followed in existing practices.

Finally I will point to the crucial role of the science teacher as the mediator between the students' *life-world domain* and the *symbolic domain* of science. Preparing future science teachers for this mediating activity is, I believe, most important.

2. Preconceptions

Before entering formal science education programmes students have already acquired knowledge, ideas, beliefs and expectations concerning natural phenomena. These preconceptions, sometimes called: misconceptions,

children's science, or alternative frameworks, have been constructed by the pupils from their past experiences, which are organized into meaning structures. Such meaning structures are rather fragmentary and not logically integrated with one another since they are tied to the particular type of experience which prompted them.

Only quite recently serious attempts have been made to record and examine the students' out-of-school views on topics which arise in science. These investigations have revealed that many students in a class have the same preconception concerning a particular phenomenon. This has been observed for a variety of science topics, such as force, energy, light, heat, growth, etc. Students socially share these aspects of their common sense knowledge, which are constructed from their life world.

During science lessons attempts are made to introduce interpretative systems which exist beyond the life-world structures seeking to explain experiences in another province of meaning. This symbolic domain has no direct observable instances; it consists of theoretical models and entities like atoms, electric fields, etc. Through the introduction of this symbolic domain more logical coherency, unification and casual relating of various sets of phenomena can be obtained.

Until recently the major emphasis of most school science curricula has been directed towards the structure of the knowledge to be taught (the symbolic domain). However, there is now growing interest in the notion that students possess "invented ideas" based upon interpretations in their life-world domain.

Preconceptions have a remarkable influence on the effectiveness of formal school science programmes. As indicated by many investigations on this issue over the last ten years, preconceptions can be strongly held and resistant to change. This is readily understandable, as argued by Solomon (1983), since preconceptions are reinforced by communication with others and by language itself. Due to these interactions life-world knowledge has both social value and great persistence. The training in the symbolic domain, on the other hand, is generally limited to a selected social group and restricted to certain periods of time.

Driver e.a. (1983) have presented a review of literature which has used implicitly or explicitly what they call "the

student as scientist metaphor". They discuss a number of methodological issues of science teaching which emanate from this rapidly expanding field of inquiry.

If science teaching is to be adequate it needs to build on or confront, but certainly *not ignore* children's science. There is a need for learning experiences, which will highlight to the child the adequacy or inadequacy of his or her present view.

For a conceptual change to take place, several conditions have to be fulfilled as indicated by Osborne (1983). the new concept should be:

intelligible, in that it appears coherent and internally consistent;

plausible, in that it is reconcilable with other aspects of the child's view of the world;

fruitful, in that it is preferable to the old viewpoint on the grounds of perceived elegance, parsimony and economy.

However, not only cognitive but also *affective* aspects of a person's thinking are involved in the process of conceptual change. For example, the students could experience social pressures which either prevent or support the change of view.

The intellectual environment in which a person lives (including explanations of observed phenomena and events, generally held views, language and cultural beliefs) favours the development of some concepts and inhibits the development of others. To illustrate this, we mention the results of a study of Hewson (1984) on the conceptions of heat among the Sotho people in Southern Africa. This exploratory study indicates that the Sotho people may be at a relative advantage in learning about heat energy when compared with their Western counterparts. Their existing knowledge concerning heat is in some sense close to the contemporary kinetic view of heat. They do not have to unlearn outdated non-scientific notions of heat (of a caloric character), which are deeply rooted in Western thinking. As an explanation of this result, Hewson points to the influence of a prevalent cultural metaphor involving conceptions of heat in the Sotho language.

As to the cognitive status of children's science, there is still much being debated. McClelland (1984), for example, expresses reservations about interpretation of the evidence of so-called alternative frameworks. He acknowledges that pupils theorize about events in their experience. However, as he remarks, the degree to which an aspect of experience is *salient* to a child, the degree to which it is emotionally charged and recurrent, will bear crucially upon the extent and quality of theorizing that it evokes. In his view the teacher has to clarify and to merge very nebulous separate concepts, rather than having to overthrow "preconceptions".

However, there is a consensus that the learning environment should be a supportive one where pupils are

encouraged to put forward their viewpoints which have to be valued as worthwhile contributions to the learning experiences of the class. Science teaching can only be effective if it acknowledges and addresses conceptions of students prior to education.

3. Existing skills

What has been said above in relation to scientific knowledge, also applies to scientific attitudes and skills. Children bring to science lessons not only their views of the world and their meanings of words, but also their own ideas about what constitutes adequate explanations and their own methods of investigation. The science educators should be sensitive to scientific capacities possessed by their students and try to amplify them.

At the UNESCO Congress on Science and Technology Education and National Development held in Paris (UNESCO, 1982) there was emphasis on the promotion of endogenous development of science and technology by identifying scientific roots in traditional practices.

Various societies have developed a store of knowledge and skills which have enabled them to survive by harnessing certain aspects of their environment. As stated by Maddock (1981):

"No art or craft could have been invented or no organized form of hunting, fishing, tilling or search for food could be carried out without careful observations of natural phenomena (weather, seasons, plant pests, soil, etc.) and in firm belief in regularity, or without power of reasoning, in other words without the rudiments of science."

Traditional village tools and systems reflect the people's accumulated expertise acquired over a number of centuries. Therefore, an inventory of traditional technologies will certainly be helpful to find out upon which skills further training could be built. An example of such a survey is the book by Thorburn (1982) which gives a collection of indigenous Indonesian village technologies ranging from a fish trap to a corn grinder and a particular type of cart. The science educator should then try to identify scientific concepts and processes on which the traditional technologies are implicitly based, and refer to them in his science classes.

Such an effort has been made by Yakubu (1982) who focussed on local small-scale industries concerning dyeing, weaving, fermentation, brewing, distilling, charcoal making, tanning, food preparation, soap and oil making, herbal medicine making, etc. His efforts have resulted in the Science in Ghanaian Society Booklets, which try to link science teaching with national development and the world of work.

A rather similar effort has been made by Williams (1983) who produced the Third World Science Booklets.

The aims of these resource materials have been stated as follows:

- to make science teaching more interesting by providing novel illustrations of basic principles, drawn from the environment, traditional craft practice and modern technological development in the Third World;
- to contribute to development education by drawing attention to the skill, knowledge and expertise that men and women in developing countries already have as well as to their social, economic and technological needs.

The above approaches are essential in mobilizing the available capacities of the students and to show them the relevance of science education in their own life-world. However, I do not suggest that all features of the scientific enterprise can be developed from the lines followed by traditional practices; certainly not. In many respects science represents new ways to deal with existing problems and it could offer improvements to solutions used before. It is one thing to bring the rudiments of science in existing practices to the surface. It is quite another thing to train students in applying the scientific approach for possible improvements of existing situations. For using science as a vitalizing force, it is most necessary that its particular character is clearly distinguished.

1. *The Particular Character of Science*

Modern science has been shaped mainly in the last 250 years. After developments that started in the sixteenth century in the West, the natural sciences assumed a particular character and a particular world view. The model of the world as an organism was replaced by that of the world as a mechanism. The type of knowledge acquired through science is rather peculiar, in the sense that it is based on rational analyses and results of deliberately designed experiments. Knowledge is provisional, it can always be revised, based on the results of new experiments. Modern science is also peculiar in the sense that it is instrumental knowledge and not just contemplative insight; that it leads to manipulating activities, application of knowledge and control of the material environment through modern technology. We could speak of science as a cultural enterprise (Thijs, 1984) in the sense that it favours particular modes of thoughts, that it recognizes specific sources of knowledge and authority, and that it implies particular values and beliefs. To mention a few traits:

- A critical approach to established principles and a willingness to put them to experimental test.

- The belief that the body of knowledge is expandable, that there is more to be known than what is already available in books or in the minds of respected elders.
- A tendency to resort to rational knowledge: a preference for reasoning over more intuitive ways of under-

standing.

The ethics of science, which promotes critical awareness and innovative mindedness, are often alien to the cultural features of a society. On the other hand, precisely these characteristics could be useful instruments for the development of the society (Thijs, 1985). In this dilemma a society itself has to decide whether, in accordance with the development needs of the people, these features are to be accepted as new constitutive elements of their culture.

From the brief sketch given above it should be clear that the teaching of science can not just follow and extend the line already set by the students' preconceptions and existing skills. Introducing the pupils to the scientific approach is certainly not a smooth process, but an effort fraught with tensions. The teacher should be the mediator in this process. On the one hand he should know the powerful characteristics of science as well as their limitations and one-sidedness.

On the other hand he should know the life-world of his students and the ways through which their world could be vitalized by the instruments of science and technology.

5. *The Science Teacher as a Mediator*

The science teacher should help his students in bridging the gap between the life-world domain and the symbolic domain of science. As suggested by Solomon (1983) the fluency and discrimination with which we learn to move between these two contrasting domains of knowledge determines the degree and the depth of our understanding.

The teacher has to mediate between the children's science and the scientists' science. The latter indicates the generally accepted scientific viewpoints regarding any particular aspect of science (e.g. the validity of Newtonian mechanics at non-relativistic velocities). For this mediating effort the teacher makes use of the curricular science, i.e. the version of scientists' science selected by curriculum planners for inclusion in a syllabus or text-book. It is quite clear that the success of the mediating effort depends rather strongly on the availability of an appropriate instrument of curricular science.

In the past decade this instrument has lost in some cases its one-sided fixation on the symbolic domain. In the following we mention a few reasons for this change taking place.

First, research in science education has revealed that students have strongly held and distinctive preconceptions, which change much less during schooling than was assumed in the past. Schooling has only durable effects if students are encouraged to make explicit their competing ideas, which, then, can be challenged in a kind of Socratic dialogue. These instructional techniques remind us of the words of Freire (1970):

"The teacher is no longer merely the-one-who-

teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow."

This vision runs parallel to currently accepted views on the role of education in the Third World as examined by Zachariah (1985). According to him, the dominant metaphor used in typifying the function of education has changed considerably in the period 1950–1980. Rather than "lumps of clay" the recipients of education are now seen more in terms of "growing plants".

Second, the symbolic domain of science has lost some of its superhuman and sacred image. Current philosophies of science suggest that it is a fallacy to think that scientific theories are reached by a process of pure induction that starts with observation of "objective facts" from where generalizations can be made. Instead, also scientific theories can be seen as products of construction and human imagination. Although much more complicated, coherent, articulated and powerful than children's preconceptions, modern science also has a constructivist nature.

This picture of science has a more modest character than the ones held in the past. It also results in considering alternative notions, even if they are only intuitive, with more respect.

Third, since education has been offered more universally, the question has arisen whether various aspects of the symbolic domain of science are really that relevant for many students considering their future post-schooling activities. This relevance dilemma is particularly urgent in developing countries. As Knamiller (1984) has pointed out, education for relevance has different meanings for different people. For the "outside observer", who does not have children in the common third world community school, educational relevance refers to addressing basic needs (food, energy, water, shelter, health). To the "inside consumer", the child who inhabits the local community school, however, educational relevance is viewed in terms of possibilities of improving life. Success in the traditional academic curriculum leads to a modern sector wage-paying job with money flowing back to enable the family to improve its lot. Schooling is perceived as a path to escape the actual rural reality.

This has resulted in a widely spread "diploma disease", ritualistic rote learning of "academic knowledge" without any internalisation of scientific concepts.

To redress the balance, it is quite clear that the science educator should try to identify the real learning needs of the society by focussing on the life-world domain. The introduction of the symbolic domain of science only makes sense if it really equips students for acting innovatively in their environment.

As we have seen above, there are a number of reasons that explain why curricular science has changed its character somewhat in recent years. This change consists of a tendency to move from emphasizing the symbolic domain to a better understanding of the life-world domain.

From the foregoing it should be clear that science educators and curriculum planners have a critical role to play in the process of mobilizing and vitalizing existing knowledge and skills in a developing society. It is, therefore, most important that they are thoroughly trained and prepared for the mediating aspects of their roles.

This would help them in translating the well-known statement of the educational psychologist Ausubel:

"The most important single factor influencing learning is what the pupil already knows. Ascertain this and teach him accordingly."

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Round the world: WEF section news

Section Secretaries are invited to send items of interest to the Editor or General Secretary.

AUSTRALIA

4th WEF International Conference 1988. Margaret Giley, who has played a leading role in the South Australian Section's preparations for this event in August 1988, gave a progress report to the WEF Guiding Committee in London at its meeting in October 1985. The theme of the Conference, timed to coincide with Australia's bi-centennial celebrations is "**Education in Perspective — developing a caring community**". It will be held in Adelaide and has the welcome support of the S. Australian state government. It is hoped that section representatives attending the Bombay Conference in December 1986 will identify a project in their countries for presentation at Adelaide in 1988. The Guiding Committee warmly approved the extent of the conference preparations and members look forward to attending and participating.

Networks of Common Interests. Dr. Ray King, President of the Australian council of WEF presented a paper outlining his proposals for developing a network of members with common interests within WEF worldwide to the Australian Council at its 1985 meeting in January. He also presented his ideas in a paper read to the Guiding Committee in London in the summer of 1985. Dr. King feels that such networks will help WEF in its development, not least, in recruiting new members, and also in strengthening links between existing members.

The Clarice McNamara Award. The Australian Council in 1984 adopted the resolution to honour one of the founding members of WEF Australia, Clarice McNamara, for her stalwart service to education and WEF. The first such award was unanimously presented by the Council to Professor W. J. (Jock) Campbell of Queensland University for "the excellence of (his) service to education and for the upholding of the ideals and principles of the World Education Fellowship".

New Horizons in Education, the journal of the WEF in Australia, is now edited by Dr. Laurie Miller and features regular news of the five WEF Australian State Sections' activities as well as articles of educational interest.

GREAT BRITAIN

The Annual symposium was held in January 1986 by kind arrangement of Dr. Margaret Johnson in her South London home. The future of WEF and *The New Era* were leading topics of discussion, as was the current crisis in education. The WEF (GB) Council is considering some of

the issues raised at this informal and lively meeting, not least the theme of educational renewal.

Environment Under Threat was the theme of a one day conference arranged by WEF (GB) in London on 8th February 1986. We reproduce in this issue an address prepared by WEF Chairman, Professor Norman Graves. Discussion was wide-ranging on this challenge to education and educators. This theme will be developed further at the Bombay Conference in December.

The Infinite Capacity of the Child is the title of the next WEF (GB) Conference to be held on 31st May in London. It is being organized by the new WEF (GB) Chairman, Diane Montgomery who takes over from Dr. Rex Andrews. Diane is being helped by members of the WEF (GB) Council, including Dr. Margaret Roberts. Hazel Cross has taken over the duties of John Stephenson as Secretary of the British Section. John will be contributing an issue of *The New Era* this year (No. 3) on his special educational interest: "**Reforming Assessment**".

HOLLAND

Peter van Stapele and Lida Dijkema, who have made regular visits to London over the past few years to contribute to WEF International Guiding Committee meetings, report that a grant has been received from the Prince Bernhardt Foundation of the Netherlands towards the cost of publishing the proceedings of the 32nd WEF International Conference in Utrecht which they inspired the Dutch Section to organize in 1983. Lida is stepping down after several years of service from the editorship of the Dutch WEF Section's journal "*Vernieuwing*" (Renewal) which she has helped to place on a firm footing. Jan ten Thije takes over as the new editor.

INDIA

Dr. Tony Weaver, former editor of *The New Era*, reports from a recent visit to India that WEF President, Dr. Madhuri Shah, who has recently retired as Chairman of the Indian Universities Grants Committee, is making preparations for the next WEF International Conference (33rd) on "*Education and Human Values*" to be held in Bombay, beginning 28th December 1986. The Conference will concentrate on the *environmental aspects* of the theme. More news on this Conference will be reported in the next issue. The Indian Section has kindly offered to produce the 4th Issue this year of *The New Era* which will be devoted to the theme of the Conference.

KOREA, USA and UN — See next issue.

Reviews

Harmony — Glimpses in the life of Madhuri R. Shah.

(Suresh Dalal & Kallolini Hazarat, interviewers.)

Allied Publishers, Bombay, 1985. 277pp. Rs.95.00 (£6.50).

It is timely, to say the least, that a biography of our president, Dr. Madhuri Shah, should have appeared just before her retirement in February 1986 as chairperson of the University Grants Commission in New Delhi. However the significance of this book is that it is also an autobiography, for it consists of extended interviews by two persons who have known her intimately over a long period. "For us she is Madhuriben", they say. "We have stayed together, talked together, lived together, travelled together. We have agreed with her and we have disagreed with her . . ." Suresh Dalal, a Gujarati poet, was appointed professor at the Women's University of Bombay while Madhuri was vice-chancellor there. Kallolini Hazarat, a considerable Sanskrit scholar and presenter of sophisticated styles of Garba music and dance, and her bosom friend, was her pupil during Madhuri's first job at the New Era school, then under the founder M. T. Vyas. Not only have the authors planned pertinent and searching questions but have followed them up with rare sensitivity.

When Madhuri became president of the WEF in 1972 she was Education Officer for Greater Bombay, and her public career since then is comparatively well known. What of her early years? She was the eldest of seven children of a joint family living in "aristocratic simplicity", which has left no feelings of guilt. She has accepted her somewhat privileged start in life as an opportunity to do greater work than others less fortunate. As a Hindu she went to a school with many parsee girls as well as Muslims, Christians and others. Thus perhaps grew up a natural tolerance of people of differing beliefs, and in her maturity she has embodied the wisdom of East and West.

She was outstanding in her studies and early developed a love of English literature and of mathematics—"spherical trigonometry, analytical geometry and calculus", she says. It may be that these subjects charged her with an unfailing humanity on the one hand, and a flair for administration on the other. And by her father, eminent on the Bombay stock exchange, she was initiated into the intricacies of financial management. Her engagement was gently and courteously arranged when she was 14; her first son born when she was 20, and the second five years later. She took her degrees in Bombay, and later a second PhD at the Institute of Education in London under Professor Lester Smith.

These are the bare bones of her background which

included a family sympathy and support for the independence struggle epitomised in the life of Mahatma Gandhi. Indeed Madhuri, aged 12, had boarded a truck for the salt march to Dandi only to find that children were not allowed. In some measure Madhuri's magnificent personal characteristics derive from her childhood. Her equanimity of spirit, pre-eminent generosity and a selfless devotion to work, backed today by a massive experience of affairs, enables her to let go. Once a person or project is established she does not seek to possess, but moves on to other spheres. Similarly, quarrelsome people she passes by, without rancour, and over apparent failures she does not brood nor worry — life she says is too short for recrimination. Such are the marvellous qualities that endow her charisma.

ANTONY WEAVER

is a former Editor of *The New Era*

and a member of the WEF Guiding Committee

Records of Achievement at 16 by Tyrrell Burgess and Elizabeth Adams.

NFER — NELSON 1985, £8.95, 172pp.

Profiles and records of achievement are subjects which are currently under a good deal of discussion and experimentation. The DES itself has financed an evaluation study on pilot local authorities which have schools experimenting with various forms of record keeping. The present book is an addition to the literature on the topic, but it is a book with a message as well as a technique. As may be known, the authors are associated with the "School for Independent Study" at the North East London Polytechnic, and wish to use records of achievement as a means of fostering individualized learning.

Essentially the argument is as follows. School students from the third year of a secondary school course should be able to choose their own programme of learning according to their personal needs from a school's total offering. In making this choice, they are helped by their parents and tutors, each student having a personal tutor; each tutor having about twenty students. Each school has a Validating Board which agrees or validates each student's programme of work. This process is known as *negotiation*. During the time until the student leaves school at 16, the student gradually builds up a record of his or her achievements in: creative pursuits; home and community service; personal competences, courses (i.e. normal school curriculum subjects); games sports and recreation. Each Local Education Authority has a Local Accrediting Board whose

action is to accredit the Records of Achievement of each school in the authority to ensure that they are reliable. Over and above this is a national Accrediting Council for Education whose main aim is to ensure that each LEA's accrediting Board is performing satisfactorily. The ultimate aim is to supplant the present examinations structure which is seen to be stultifying.

The book opens with an outline of the scheme and the second chapter outlines in table form what needs to be done term by term to put the scheme into operation. Teachers, like myself, will find themselves quickly looking at the appendices to find out what validation and accreditation means in practice. The rest of the book is divided into three parts: Part I is concerned with students and parents, Part II with the school and Part III with the various boards and council.

The language is clear and the book aims to be practical in helping teachers to put such a scheme in operation. Whether this kind of organisation will have the effect that the authors desire is an open question. The Gulbenkian Foundation has made funds available to enable some schools to experiment along these lines. We shall soon have some empirical evidence of the success or otherwise of this system.

NORMAN J. GRAVES

University of London Institute of Education
is Chairman of WEF.

Instead of God by James Hemming
Marion Boyars, London, 1986.

£2.95 Hardcover. 224pp.

This is a generous minded book written by a leading British humanist and educational author. Its subtitle, "a pragmatic reconsideration of beliefs and values", points to the need which Dr. Hemming has identified in our increasingly secularized society of finding some core to the life of the individual and a sense of common purpose to communities when traditional religious beliefs no longer give place and direction. Dr. Hemming sees this sense of community, founded on a strong personal ethic, as being essential not only for the well-being of neighbourhoods and nations, but also for the increasingly divided and troubled global society in which we are all enmeshed.

The book is divided into two parts: the first part, "*The human situation*", deals with the "God question" as the author puts it, in the face of the astounding universe revealed by modern science. This extraordinary physical universe does not, however, give mankind a sense of purpose but, on the evolutionary theory, does give a sense of direction. This leads to the discussion of the growth of consciousness — the "supreme jewel" of the evolutionary movement being heightened consciousness in Man. Dr.

Hemming next addresses the vexed question of the problem of evil: is man incurably wicked, greedy and destructive? The answer in his view is no: a study of anthropology and social and personal psychology indicates that war, for example, is not a human instinct, but grew with civilization. What mankind needs to live without crime and violence is a just society that encourages the best in human nature while meeting the need for love, recognition and fulfilment. However, as the author wisely points out, mankind's moral quandary remains: moral instability is evident throughout the modern world and there is much evidence of a moral malaise at all levels of society, East and West, North and South. But this is seen by Dr Hemming to be a sign of major transition in global society. What matters, he believes, is to find a modern morality, relevant to the world and universe we live in and to the new powers we have acquired as a species, through science and its application. Dr. Hemming, while affirming the moral values confirmed and clarified by the great religions, believes we should seek a new moral consensus for the world to see us through the present age of transition, with all its confusions, and into a new age which we can shape for ourselves as a species. It is here that the pragmatic reconsideration of our beliefs and values pointed out in the book's subtitle is seen by the author as of crucial importance to see mankind through the stressful transition we are all undergoing. He sees six factors as of supreme importance in this Agenda for Change. They are cooperation on a greater scale than now; the creation of a new economic system — the economics of plenty; caring for the Earth; superseding raw masculine values by sensitive and constructive feminine ones; more democratic styles of leadership; and the mobilization of human creativity to promote the creative society which Dr. Hemming sees as providing fulfilment for people at all levels.

The second part of the book "*Being here*", considers personal perspectives, attitudes and growth in the new setting of independence from an intervening deity which Dr. Hemming mapped out in the first half of the book. The first chapter in this section "Person in Cosmos" addresses itself to answering the perennial question "What am I?". Dr. Hemming dispels the idea of the lonely solipsistic ego with the countervailing view of wholeness — each human being seen as part of the holistic cosmos around us. He sidesteps the problem of death by asserting that this is a journey into the unknown which we must all accept, along with suffering, as an inevitable part of our human existence. "Facets of the Beyond", deals in the next chapter with the ideas of some leading modern scientific philosophers such as David Bohm (quantum theory), James Lovelock (the Gaia hypothesis), Rupert Sheldrake (rethinking evolution), and Sir Fred Hoyle (the intelligent universe). These thinkers point to a wider, more creative view of the

Universe and man's place in it than was allowed by earlier scientists such as Darwin and Newton, in that they attempt to encompass consciousness and man's spiritual nature in their science. The importance of freedom and growth is next emphasised by Dr. Hemming as being essential in raising the quality of life for the individual and society. There are clearly limits to freedom, some imposed from without, some from within. This leads the author to the rules of the "life game" as he sees it — mostly based on traditional virtues. He concludes by discussing the link between freedom and responsibility, and the various struggles for freedom taking place around the world.

"Education for the Future" is the aptly titled penultimate chapter, where Dr. Hemming draws on a lifetime's experience to reflect on the new approach to education which will be required as a result of the new-found perspective outlined above. He asserts that the proper foundation for an educated individual today lies in acquiring a set of attitudes and personal qualities that promote life-long learning. The foundations for this are self confidence, zest, and a lively curiosity. The role of the

home is seen as complementary to that of the school, while world awareness is seen as an essential aim for modern education. Revitalizing secondary education, which blunts so many young people in their adolescence is seen as crucial: the author recommends a more coherent curriculum and holistic education in line with what we now know about brain development, as a means for improving motivation.

"*The life focus*" might be seen as a controversial chapter to end the book. Dr. Hemming is sceptical about the ability of the great world religions, with the possible exception of Buddhism, to provide the *shared* perspective needed at present by mankind. The author's preference is for the "life focus" as he calls it: life seen as sacred and central, and the need to serve it a way of uniting fragmented individuals and communities into a world community through far-reaching transformations from our present state. A useful bibliography and index conclude this tightly argued and wide ranging book.

What then to make of this stimulating and always readable volume? Can mankind really jettison so much that several billion conventionally religious people regard essential: belief in a supreme Deity? Is the problem of evil so easily surmountable? Is mankind likely to turn to sanity so readily? Is the Utopia of peace and plenty for all really attainable through the humanistic approach which Dr. Hemming recommends? More importantly, does this pragmatic reconsideration of traditional beliefs and values, profound though it is, provide an adequate guide to the perplexed in our times? These are questions which the reader will answer for himself. What is certain is that Dr. Hemming has done a service to all thoughtful people in his pungent examination of our current dilemmas. Recommended reading, not least for the adventurous minded, but also for the orthodox. An eloquent plea for sanity in the continuing search for a better tomorrow.

MICHAEL WRIGHT
is Editor of *The New Era*

Playing and Exploring (Education through the Discovery of Order) by R. A. Hodgkin.

Methuen, London, 1985. Hardback £13.95, PB £5.95

Education is a perpetual struggle between habit and innovation. The result is an unhappy see-saw; spurts of change cut short by reaction, which resurrects conventional procedures under some such specious slogan as "back to the basics".

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"After forty years of talking about 'one world', humankind is still crazily divided, dangerous and angry. Where are we to find the ideas and values that will heal rather than divide? In this book, James Hemming has made a bold attempt to provide answers founded on human vision and our responsibility for the world we have inherited." *Dame Margaret Miles*

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...e waste a powerful dynamic in every child's make-up. the
...urrent work follows through to take a more complete
...ccount of the learning process.

Summary is difficult because the case for change is built
...p gradually so that one has to give oneself to the book
...nd let it carry you along. To over-simplify grossly, it can
...e said that the book teases out the *total* dynamics of the
...arning process: the growth and interplay of functions
...ithin the brain; the exploration of the external world; the
...terplay of aspects of the environment, and the interplay
...f internal and external worlds. This is Piaget plus; not
...nly how cognitive development occurs but how the
...hole competent personality takes shape.

The book goes beyond stating that education *should* be
...ulti-faceted — which has been on the agenda of enlight-
...ned education for some time — and insists that it *must* be if
...aching is to bear fruit and efficient learning is to occur.
...nd the end-product of it all? "Success for all children".

Most people working in education are now aware that
...e old stumbling along, plus a patch here, and an
...mprovement there, will not do any more. The future is
...ping to be very different from the past. Only those
...hildren who acquire all-round competence as human
...eings, with their personal motives and interests
...eveloped in ways that have meaning for themselves, and
...alues between persons, will be equipped to make their
...ves significant and satisfying.

Intelligence quotient identification is now archaic stuff.
...ssessment that degrades youngsters by grading them as
...eople is an inhumane absurdity. Educationally, we have
...o get a new show on the road. Hodgkin's book makes a
...aluable contribution to that endeavour. There are points
...ere and there that are arguable, but the overall case is in-
...disputably right. Those concerned with restructuring
...ducation will find this book a provoking stimulus to
...essential rethinking.

JAMES HEMMING
WEF Honorary Adviser

*Fourteen to Eighteen, the Changing Pattern of Schooling
in Scotland*, (Raffe, D. ed.)

Aberdeen University Press, 1986.

The Best Years? (Hughes, J. M. ed.)

Aberdeen University Press, 1984.

The first of these two volumes reports on a 1981 survey
...f a representative sample of young Scots who completed
...ompulsory or post-compulsory schooling in the acade-
...mic year of 1979–80. Their answers to questionnaires did
...ot merely expose views and attitudes, but also revealed
...subject combinations studied, teachers' expectations,
...aching methods, homework requirements and the certi-

ificates obtained. The authors claim that the survey offers a
...unique picture of the experience of the first generation of
...Scots of which an overwhelming majority attended
...comprehensive schools. They believe that in the past edu-
...cational planners relied too much on content, neglecting
...the context in which structures must be developed; more
...attention has to be given to young people's perceptions of
...schooling and their motives for making decisions. The text
...discusses extensively educational provision for the 14 to
...18 age group in Scotland today, drawing on but also going
...well beyond, the immediate scope of the research in
...question.

Much of what the young Scots have to say about their
...schooling is scarcely unexpected. Children from privi-
...leged backgrounds are shown to be more positive about
...school than those whose parents are manual workers.
...Modes of experience do not appear to be supplanting tra-
...ditional subject divisions and teachers see the class-room
...as the principal locus of learning. The comprehensive
...system continues to stereotype and differentiate. The abil-
...ity continuum of the able, the average and the "thick" still
...permeates the school ethos. The authors conclude that
...current proposals for improving the education system are
...unlikely to provide adequate solutions to perennial
...problems and obstacles because they fail to attach due
...weight to the crucial dimension of individual motivation
...and attitudes.

The study gives some clear indications about attitudes
...to schooling and the qualifications to which it leads. There
...has been no large-scale rejection of school and its values;
...the majority of young people "tolerate" it. Those who drop
...out as early as possible do so because they feel rejected.
...Some regret having left and some are perfectly happy to
...have done so. Many former students felt that they had not
...been adequately trained during the four years of secondary
...schooling preceding O grade for the subsequent rigours of
...preparing for Highers. The universality of compulsory
...schooling means that, in practice, students gain no ad-
...vantage from choosing vocationally oriented O grades.
...The value of certificates, O grades in particular, has been
...diminished by the simple fact that qualifications are of very
...little use when no jobs are available. Furthermore, the
...notion that one-year Highers are more enticing to Scottish
...students reaching the end of compulsory schooling than
...are A Levels to students in England and Wales is apparent-
...ly invalid. As the authors see it, the education and training
...authorities will have to look closely at the question of how
...to attract young people. The competing programmes on
...offer will stand or fall according to their capacity to draw in
...clients.

The second volume of the survey presents some of the
...school-leavers' answers to the questionnaire. The text is in
...two parts: first, there is a selection of material chosen for its

interest and organised according to theme; secondly, there is a random and, therefore, unbiased sample. The content is revealing and readers may find it touching.

Wisely, the editor has kept her interventions down to an absolute minimum, thereby leaving the reader to make direct contact with the material. The innumerable spelling errors in the former students' responses have been kept unchanged. Although the risk is run of the medium betraying the message, this device emphasises for the reader the reality of the opinions and the problems evoked. Correcting the proofs must have been a Sisyphean task.

The two books are complementary and should be read together. Whether or not the authors of the first volume exaggerate the vital importance of this kind of research for educational planning, there is no doubt that such contributions to our understanding of adolescent aspirations and anxieties in relation to school deserve to be widely known.

NICHOLAS LOWE

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Youth Training and the Search for Work

Edited by Denis Gleeson.

London, Routledge and Kegan Paul, 1983.

360pp. £9.95

This book is a collection of papers grouped under three main themes: Further Education and the Labour Market; Patterns of Participation in Further Education and Training; and Further Education and Unemployment. The Editor, Denis Gleeson, and his contributing authors, must have realised that even as they wrote, many of their pieces would be partially overtaken by events. The lateness of this review does not help in this respect, but notwithstanding this, the book provides an interesting collection of perspectives held at the time when YOP had virtually come to an end and YTS (1) was about to begin. Since then YTS (1) has become an established fact; YTS (2) is on the drawing board and prototypes are being constructed; TVEI has been launched; and Work Related NAFE programmes are in preparation.

It is interesting therefore to review this book against the background of these more recent developments to see the extent to which it provides a useful reference point. It is difficult to find a bibliographical reference in the book later than 1981, so its value must largely depend on how effectively it identifies issues that are still with us. The collection is somewhat incestuous: many of the papers quote one another, and more than one paper relates to the Standing Conference on the Sociology of FE, held some years ago. The editor in his Preface, hopes that the papers will

direct readers' attention to "the topical and largely ignored relationship between FE and the labour market". Many of the papers around this theme however tend to question whether any productive relationship actually exists, except one of social conditioning — hardly defined as productive by some of the authors. The vocational preparation philosophy is criticised for its tendency to create deficiency models and for its inability to create real jobs. Organisations such as the FEU certainly come in for a hammering in this respect. Certainly, one has to agree that it is easier to provide courses than improve the opportunity structure with respect to employment. Time has proved this to be so far true: we have more education/training for young people than before, but fewer jobs. FE, one author maintains, has not only become a major substitute for employment, but it has also locked students into (undesirable) divisions.

An essay by Beryl Tipton reminds us that the impact of training and education on the design of work, certainly in terms of reducing dead-end jobs, is negligible. This essay is now somewhat dated and the relative impact of new technology on the design of work is therefore ignored. Another paper by Geraldine Lander maintains that BEC (sic) courses simply "socialise students into a *business reality* which acts in the interests of capital accumulation". And in spite of an initial pat on the back for BEC (sic) that its curriculum development is progressive and imaginative, another paper by Hilary Dickinson and Michael Erben concludes that BEC courses contribute to the "technicisation" of curricula, and thus swamps the individuality of the student/worker.

This theme of the general inability of the FE system to do much more than reify social disadvantage occurs in many of the other papers. An essay by David Raffe almost contradicts this by pointing out that part-time FE does correlate with upward mobility of some (male) workers, but eventually even he says that this is more likely to be due to labour market forces than to FE. Again, the data available today tends to support this. Similarly, a paper by Shirley Dex on FE, ethnic minorities and labour markets concludes that the "second-chance" offered by FE to ethnic minorities, in the context of labour market structures "appears at best irrelevant, at worst obfuscating".

And so it goes on. A catalogue of almost unremitting gloom and a very critical view of the role of further education in a hard economic climate (for some). FE is seen to be important in the face of training "for the social order". (Students of YTS [2] may wish to discuss this.) The concluding chapter does maintain that FE is, at the moment, in a state of innovation and transition and the possibility exists to re-define its major purpose. One must assume that the authors would prefer to see such a re-definition embrace a wider and more pro-active political function.

Many of the issues raised are still with us some five years later, I guess, most of the papers were written. The imposition of Work Related NAFE, with its increased purchasing power for the MSC, might be seen by some, in the light of the book, as a demonstration of the impotence of the FE system to articulate and deliver real education. The book comprises a deeply pessimistic series of messages to those involved in FE. It deserves discussion by all students of education; and it poses an interesting paradox as to whether FE should increase its provision for entrepreneurial skills. More critically however, it calls for comment by those who are more intimately involved in the education of young people.

JACK MANSELL

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Teachers' Work by R. W. Connell
George Allen and Unwin, London, 1985. 206pp.

Teachers' Work is the outcome of a research project the purpose of which was to contribute to the debate about social inequality and the future of public schooling in Australia. It is written — refreshingly for such material — in clear jargon free language by Prof. Connell, the project leader. Although at first I doubted that I could sustain interest in the very detailed accounts of the professional lives of people at the far end of the globe, I soon recognised them my friends and colleagues, and all the problems pertaining to the debate engendered by the crisis in education occurring in Britain today. It seems to me that there is very little in the Australian educational scene that is not common to our own classroom experiences, our role images and aims and aspirations.

The teachers' social backgrounds, gender, philosophies, personalities and teaching styles together with the structures and organizations of the schools they teach in, are infinitely varied and complex, yet the author has skillfully drawn out the essentials to play their part in this well structured book, and has presented the material in an interesting, readable and often humorous way.

The second part of the book is concerned with teachers' work. Although it is difficult to do so, it is useful to make comparisons between the occupation of teaching and other occupations. The school is a work place and teaching a labour process. What is not generally appreciated is that the definition of a teacher's task is one that can expand almost indefinitely. However the work process itself is subject to constraints of class size and the timetable which embodies certain social relations and policies based on content difficulty and pupil age.

One of the most interesting chapters is about the curriculum. Since the book was begun many Australian

schools have moved away from the hegemonic curriculum based on academism and a hierarchical structure of subjects. It is difficult enough to find a balance between a content/knowledge based curriculum and a process/experience based one whilst streaming, but teachers here in Britain will reflect on how much more difficult is this imponderable task in mixed ability classes and is poor discipline the inevitable price to be paid?

When dealing with relationships, the research revealed the constant emotional engagements of being a teacher, his/her understanding and knowledge of individual children, the patterns of masculinity and femininity and the ways of inhabiting the social identity of man or woman in the context of teaching.

This book will give important insights to students in teacher training. It will give practising teachers cause for reflection and for hope that the public will gain a greater understanding of the complexity of teachers' work and the dedication with which it is undertaken. A timely publication. I strongly recommend it.

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LETTERS

David O' Reilly: In response to "Computer as a Cultural Medium" by Jeffrey Kane

Dear Sir,

Having started to read Jeffrey Kane's article on "Computers as a Cultural Medium" (*The New Era*, 66, 4, 1985) with great interest, I was astonished to encounter a totally unsympathetic and distorted account of Seymour Papert's work with computers in education. To claim that, "some education theorists, such as Seymour Papert of MIT suggest that computers can be used to teach children to think in a 'step-by-step', literal, mechanical fashion", is not merely to misquote Papert (though no precise reference is given): Kane is attributing to Papert a model of computer use of which Papert himself is highly critical. If I may quote from the Introduction to *Mindstorms: Children, Computers and Powerful Ideas*, (The Harvester Press, 1980),

"It is not true to say that the image of a child's relationship with a computer I shall develop here goes far beyond what is common in today's schools. My image does not go beyond: It goes in the opposite direction.

In many schools today, the phrase 'computer-aided instruction' means making the computer teach the child. One might say that the computer is being used to programme the child. In my vision, the child programmes the computer and, in doing so, both acquires a sense of mastery over a piece of the most modern and powerful technology and establishes an intimate contact with some of the deepest ideas from science, from mathematics, and from the art of intellectual model building". (p5).

At one level *Mindstorms* delivers a profound critique of the inefficacy and dishonesty (*Mindstorms*, p50) of much that passes for maths education in schools today, a critique that is complemented by a constructive, alternative approach. Far from being concerned with passive, rote-learning, Papert and his colleagues have developed a computer language, Logo, which, with support from teachers and fellow learners, encourages active control of the technology, transforming the hardware into a device for linking concrete and abstract modes of thought. He likens this to Montessori's rods, and as with Montessori work, the context of a supportive learning environment is crucial. His work is firmly based on a Piagetian, developmental approach, (not in Behaviourism, as the casual reader of Kane's article might suppose), yet there is nothing in it inimical to "the vast ranges of ineffable human meaning" invoked by Kane ("Computers as a Cultural Medium", p99). when Kane extracts the computer poem written by a 13 year old girl (*Mindstorms*, p49) and criticises its "vacuousness", he is committing an error that Papert does not make — that of dealing with the poem in isolation from

the learner and the learning situation. In his book, Papert recounts the tremendous satisfaction that the girl, Jenny, derived from producing the poem and also her relief at suddenly grasping the difference between nouns and verbs. Whatever one may make of this achievement as a theoretically valid step in understanding language and thought, it was personally important for Jenny as a positive learning experience, of which living out the stereotype of the "average" child, she had enjoyed few at school.

Papert goes on to discuss this as an example of deep learning, as he does with many other illustrations in the book. It is a pity that Kane does not engage more closely with Papert's ideas, since the suggestion ("Computers as a Cultural Medium", p100) that computer work, including use of Logo, "tacitly predisposes children towards a pragmatic, manipulative mode of conception and valuation" is an interesting antithesis to Papert's thesis, and their resolution could be useful in clarifying the better uses of technology in learning. (However, since one of Papert's preoccupations is to enable others to share his pleasure in the appreciation of mathematical beauty, I would not see his intentions at odds with Heidegger's plea, echoed by Kane, for a development of our meditative capacity).

There is a danger in such a brief response of failing to convey the subtlety of Papert's thought, while overstating his case for the proper use of computers with children, which he is careful to place in a much fuller educational, cultural and political context. If Papert is overambitious, it is in hoping to develop a learning environment where autonomous learners learn how to learn (from infancy on) and to bridge some of the gulfs between humanistic and technocratic modes of culture. It is ironic that I should write to you as an apologist for Papert, since I spent over a decade lecturing in critical approaches to science and technology: but I have read Papert's book, I have some acquaintance with the use of Logo with young children, and I know which side Papert is on. There is no great future in knocking our friends.

With Best Wishes,

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"England will be a really civilized country when the school teacher enjoys the prestige now allotted to generals, film stars and newspaper proprietors."

Lancelot Hogben
quoted in *New Era*

(December 1939) Vol. 20 No. 10

EDUCATION IN CRISIS

Education in Britain is in crisis. This is now widely acknowledged by all concerned, and steps are at last being taken to remedy some of the shortcomings of our education system — particularly at the secondary and post secondary levels. After over a century of expansion, culminating in the booming sixties, the past decade has seen contraction, school and college closures, and a deepening sense of malaise amongst teachers. One might regard this as to some extent inevitable — not all the expansion of past decades was carefully planned or thought through, nor is the public purse inexhaustible. But the problems of our educational system today cannot surely be solely a result of inadequate resourcing — reflected in deteriorating buildings and poorly paid teachers. The ten senseless violence in schools, combined with a feeling of helplessness and hopelessness on the part of many teachers, students and parents perhaps points to a deeper malaise in society itself.

The chief aims of education are surely to prepare people for life and work in the community. In far too many instances these aims are not perceived as being realised by either teachers, students, parents or employers. Perhaps in this rapidly evolving society which the computer and other technologies have ushered in it is not possible to give young people a once and for all education as their parents and grandparents received; continuing lifelong education would perhaps be seen as the new norm, though many of our educational institutions are not yet geared to this kind of work.

There are, fortunately, some hopeful signs in the current boom: a recent formal alliance between teachers and parents to ensure better schooling; new government initiatives including the Youth Training Scheme which has given hope, confidence and competence to many school leavers for whom school was a negative experience; and the recent availability of more funds for education.

But all these welcome developments, including the new terms of assessment about which John Stephenson will be reporting in the next issue, will founder or fall short if teacher morale is not raised — at all levels of education from primary school to university. For it is the teachers, who as Beatrice Ensor perceptively remarks in her editorial of 50 years ago (overleaf), are the heroes and heroines of every constructive educational reform. They must bear the brunt of student and parent dissatisfaction and scepticism, and inspire confidence in new initiatives. They cannot do this if they are ill trained — or their training

is out of date, ill paid, ill regarded, and poorly resourced.

The New Era has long been a forum for constructive educational thinking, and it is in this tradition that we hope to examine the important issue of the new thinking and practice which education — not merely in Britain — needs in order to remain vital and relevant to society and the individual. In this issue we have James Hemming setting the stage with a thought provoking article, Rex Andrews with a pungent commentary on the realities of teaching in a modern inner-city comprehensive in Britain, a wide ranging international review of reform and innovation in higher education in the past three decades, and Gertrude Langsam on the use of the arts in kindling the interest and enthusiasm of students of a wide age range in topics which are often seen as dry and abstract in the extreme — surely the essence of good teaching practice.

We hope to return to this important theme in later issues.

An appreciation of Dr. James Henderson, Honorary Vice President and former Chairman of WEF, whose quiet good sense illuminated many WEF meetings and conferences is included in this issue, together with Section News and Book Reviews.

THANKS are once again due to Rex Andrews, co-editor of this issue, Lynn Cairns for preparation of manuscripts, and Jane Wright for careful proof reading.

MICHAEL WRIGHT

NEXT ISSUES

1986

Reforming Assessment (October)

Environmental Education (December)

1987

New Education in a new format.

Details in next issue.

FIFTY YEARS AGO:

From the Editorial "Outlook Tower" in "New Era" Vol. 12 No. 9 1936

by Beatrice Ensor

The headway made in education during the past 21 years has made the ordinary school life of a child a very much happier, healthier and more constructive period than it used to be. The things he learns have a real connection with the life about him; the ways in which he learns them are becoming more and more spontaneous, based as they are on the natural means of learning with which he was born. His body is less confined and his 'spirits' have greater play. His relations with his fellows are far less competitive than they were — helping or getting help are no longer school crimes; his relations with his teachers have fewer elements of fear and more of friendliness. His teachers and parents are better friends than they have ever been. There has been a loosening up of petty restraints and an increase of serious purpose in all his doings.

These changes in education could not have been imposed by the most far-sighted and energetic administration. They could not have been carried out by teachers who were merely submissive to rulings from any board. There is the breath of life in them all; they are the result of the creative adjustment of individual teachers to the needs of individual children.

There is no doubt about it, the teacher is the hero, or heroine, of every constructive educational reform. It is the teacher who bears the brunt — from the nursery-school mistress who spends untold hours in making and marking overalls, towels and flannels, right through the school system, wherever vital enterprises are embarked upon for the further good of the child.

(A number of pioneer teachers and educationists are then briefly discussed.)

Not every school has been influenced by all these pioneers. Some have adopted and adapted one branch of their work, others another. But most schools in most

civilized countries have suffered some infiltration of their ideas, which all move in the same direction; towards the breaking up of mechanized education and respect for the individuality of every child.

These pioneers were not personally rebels. They were creative; and rebelliousness is rarely if ever that. But they and their followers had to be content for long enough to be dubbed rebels and even cranks. The general public is slow to absorb new ideas, and while these people were considered cranks, or 'eccentric persons' as the O.E.D. has it, we were content to share the sobriquet. But they have now attained to the honour that was due them, and what is far more important, their work is prospering.

There are still, of course, cranks in education — eccentric persons who cannot wait upon evolution, who are not out to prepare the child to play a living part in a democracy, but must prepare him for that strangest of political utopias, anarchy. There are still educational cranks at the other end of the scale — those who, far from wishing to overleap evolution, lag resolutely behind it — preparing their children not for democracy but for an older form of government where there was considered to be an absolute division of nature and function between ruler and ruled. Such men do not, as is vulgarly supposed, necessarily find favour in the greater 'Public' Schools, but they do still exist in unconscionable numbers in this country.

Our policy has nothing in common with that adopted at either end of the scale. The N.E.F. has never believed in authoritarianism, and the results of the radical experiments made by some of its friends in anarchic education have but served to strengthen its disbelief in anarchy as a way of life. Neither a complete absence of control nor a rigid and conventional enforcement of control seems to us to be likely to breed a sense of responsibility — and a reasonable sense of social responsibility is one, though only one, of the prerequisites for a free society.

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The Crisis in Education

James Hemming

Introduction

It is now breaking surface that education is the most important single issue facing societies today. The quality of life overall, the quality of work and its products, the harmony and coherence of communities, and the fulfilment of individuals, depend, as never before, upon the maturity, competence, confidence, sense of responsibility and informed understanding of participants. These are all educational outcomes.

Two aspects of this whole situation especially press themselves upon our attention. The stable communities that held society together in the past have now collapsed to a degree of fragmentation that leaves people more dependent than ever before on their own capacities to relate to others and to structure their personal and social worlds; secondly, the rate of change has become so accelerated that people are under constant pressure to adjust in their ideas and mode of life or to drop out into impotent, drifting despair. We are moving into a new sort of open, loosely-structured, multi-ethnic world, and we need differently educated people to go with it for their own sakes, the sake of their societies and the sake of the future.

The main crisis, then, is that we continue to educate for a way of life that is being rapidly — and chaotically — transmuted into something else. Consequently, educational systems in general — there are exceptions — do not appropriately serve the society and world in which they exist. Also consequently, many students and teachers are loaded down with a sense of futility and going nowhere. Education should enfire the mind and enlarge the personality; an education out of step with contemporary reality is more likely to deaden the mind and stunt the personality. Hence the sense of irrelevance that has crept in at all but the earliest stages of education. The disturbing increase of school violence directly derives from an acute sense of frustration among some young men — the problem is chiefly male — who feel nobody cares about them, that their time is being wasted at school, and who direct against their teachers the anger aroused at the pointlessness of it all.

The way out of the crisis is completely to renovate educational thinking and practice. The problem is where to start because there is so much to be done. What I shall try to indicate are the characteristics of the new direction which need to permeate the entire system as soon as possible.

Those within education cannot achieve this renovation by themselves. Governments, too, have to wake up to the fact that we have to change education, not just to put a patch on it here and there, and that this will be costly. But to fail in the renewal will be even more expensive. Countries that do not educate their young to deal appropriately and creatively with the present and the future are doomed.

I shall now try to set out briefly the critical new directions for educational change as they are emerging.

1. *Clarifying purposes*

Unless positive contemporary thinking is continuously brought to bear on the redesign of education, it is inevitable that habits of the past will dominate what is going on, and that half-dead ideas will constantly rehabilitate themselves and obstruct progress. Clear alternatives need to be worked out, understood and accepted.

Within the British system two formerly dominant, but now outworn, influences in education have constantly reasserted themselves over against change and have, time and time again, overlaid pleas for renewal, and so reinstated the old structures. One of these has been obsession with elitist competitive examinations as tests for excellence, and the other the excessive adulation of specialist, as compared to integrated, teaching.

Stage one, then, in dealing with the crisis in education, has to be a thorough and persistent examination of why schools exist, how they should operate, and what they should be seeking to do with and for young people in preparing them for personal, occupational and civic life today.

This needs attention at national level, but, even more, at the grass roots. Only recently have schools — some schools — begun to devote time to this. It involves working through to a common purpose among the staff, bringing the pupils in so that they can contribute their views about what the schools should be doing, tapping parent and employer opinion, coordinating with governors and administrators.

In any institution, the level of vitality and dedication leaps up once a genuine sense of common purpose has been generated. The sense of social harmony is also enhanced. Disagreements go on, and discussions continue, but they are now directed to agreed aims and are less likely to degenerate into pointless wrangles and personal

bitchiness. Another valuable outcome is that personal isolation, whether among staff or pupils, is less likely to occur when people are living in a community that knows its own mind and encourages everyone to join in. Personal isolation, and sub-groups of people who feel themselves isolated, lie at the root of most serious institutional problems, including school hooliganism.

Inevitably, as has already been noted, the dead hand of the past falls on such planned participation. Specialists may see all such endeavours as a waste of time. Is not the job of the school, above all else, to teach pupils subjects and get them through examinations or some other form of competitive grading? The answer to that, of course, is simply "No, it isn't." Social and personal education, and education in understanding, are every bit as important as specific attainments. They should all, of course, go along together. The right milieu for that is a community of committed, cooperative people who agree on what they have to do and get on with doing it.

2. *Open Education*

Education, in the past, has been closed in on itself in all kinds of ways. It has been served up in chunks — the infant stage, the primary stage, the secondary stage, the further education stage, the undergraduate stage, the post-graduate stage, the adult education stage. The beginning of each new stage represented a more-or-less traumatic break with the past so that each had its casualties, particularly in the early years of secondary education and in the first year at university.

In contrast, education should be a continuous personal development, free from disrupting breaks, and conceived as a life-long, continuously formative, and informing, experience.

Another limiting factor in traditional education has been the tendency to break down the seamless garment of human knowledge into subject boxes, taught and examined in isolation from one another. Such an arrangement is a physiological enormity since the mind remembers, thinks, reasons and creates in patterns, so that artificial barriers between one subject area and another limit the range of the mind.

The subject-box arrangement is now seen to be not only personally undesirable but socially undesirable also. The great discoveries of our age — DNA and bio-engineering for example — have arisen, not from intense, narrow specialization but from cross-fertilization between different areas. Mastery of an area of knowledge is, of course, good in itself, but mastery of one area without well-developed leads into related fields is, today, an obstruction to productive thought. So, also, is the tendency to concentrate on the cognitive-intellectual aspects of the mind

while neglecting the practical, aesthetic and subjective aspects.

Another form of limiting closure in past educational planning was to organize everything on the basis of an end-stopped process. The student worked up to a final point of some kind — a leaving examination, a grading date or whatever — and then was left floundering. This, again, obstructs the sense of education as a continuous coherent process of expanding awareness and effectiveness.

An open approach to education also permits the school day to be used more spontaneously. Following a syllabus, week-in week-out, regardless of what is happening in the wider world, can become very monotonous and generate the feeling that school and life have little to do with one another. Courses of study have to be completed, but links with life can assist rather than impede this.

Information strikingly conveyed, and related to experience, is likely to be learnt faster and better than information offered when concentration and interest are low. Young people are living in an age when they can, in their leisure time, tap in on expensively-produced informational and entertainment programmes at the touch of a button. Schools are establishments of serious intent but, if they lag too far behind in the level of interest they offer, as compared with Radio and TV, they cannot expect the less zealous pupils to take them seriously. The long era of "creeping like snails unwillingly to school" has to give way to something more exciting. The appeal has to be to the actual, living children, not to some abstraction of what they ought to be like.

3. *Understanding and competence*

If the curriculum is to be something more than a block of independent subjects, what form should it take? The answer is clear if we start with the dynamics of human growth which can be observed almost from the moment a child is born. The infant is a natural searcher; he wants to explore his environment, find out about it, and learn to control it. He wants, that is, to understand, and to acquire competence. Education is about keeping those two natural motives nourished by experiences that are both satisfying and fulfilling.

Schools, then, should open windows on the world and encourage exploration. The child, unless discouraged or made to feel foolish — which amounts to much the same thing — will press further and further into his/her exploration of what is. Today the starting points are the home circle and, later, the movement out from it towards understanding the wider world and universe. (One 3½-year-old girl stuck together of her own accord in nursery school a startlingly perceptive collage of the recent Nasa disaster.) The schools should act as midwives for the insat-

ble curiosity of children. They should be opportunity centres which tempt children to explore their own possibilities. Basic skills — practical and social as well as verbal and mathematical — are all parts of this process. Once children grasp why the basic competences are important they are eager to master them, as the study of education in primitive societies makes plain.

If, in spite of a stimulating environment and encouragement to develop and use the basics, children fall behind in reading, writing, making, cooperating, or whatever, then they need immediate, persistent skilled remedial help to bring them back as soon as possible into the main stream. Today, still, a lack of competence may be neglected, or half-serviced, until it is too late to do anything about it, so that tongue-tied semi-illiterates still leave our schools in alarming numbers. The social idiocy of this is demonstrated by the relationship between impaired literacy and crime.

Not subjects as such, then, but involvement in the real world, actively and imaginatively, and the abilities necessary to deal with personal, occupational and social life, are what school education should be most concerned with. Specialization can come later. What this implies, in practice, is integrated courses in science, in the humanities, in practical and expressive work, in Personal and Social Education, and in understanding the real world, so designed as to interest and challenge, to call upon the use of basic skills, including cooperative skills, and to give a sense of growth and advance for all children.

To achieve this a modern teacher has a whole range of facilities to draw upon: visits, exchanges, visitors, videos, tapes, dramatic techniques and the rest. Recording, describing, calculating and discussion fit in naturally to such lively programmes. As Miss O'Reilly of Peckham Comprehensive School used to say: "We are a word-using community here."

But a warning is perhaps necessary. The schools have now recognized that one of their major tasks is to develop a range of competences, but this can take the extreme form of analysing all educational experience in terms of the competences to be derived from it. Competences are vital for fulfilled, effective living but a human being is more than an assemblage of competences. Formative educational experience is a whole, which should involve and nourish the total personality. An excessive absorption with competences — important as they are — may lead to yet another form of fragmentation.

The Motivation Crisis

The last section leads naturally on to the consideration of a major block to effective education in our age — the motivation crisis. Many adolescents are losing their taste for what is on offer.

One way of looking at education is as a sequence of motivational approaches. Right up into the present the principle of stick-and-carrot has ruled. At the start, it was mostly stick. "My master beat me well, and so I learnt Latin," was how Dr. Samuel Johnson put it (or in words to that effect). Slowly, very slowly, it dawned on educators that some other motive for the young to learn than fear for their skins might be effective. There followed a gradual change to the carrot side of the formula. The bargain then became: "Do as I say and learn what I tell you and then I can offer you academic kudos and, beyond that, a good job and social respect."

That motivational tactic brought us through, with varying success, until the late sixties. Then other claims began to be heard, such as: "We want an education that is relevant to our lives **now**." Point was added to this claim by the evaporation of certainty about kudos, jobs and status. A degree, or a clutch of A levels, ceased to be an open sesame. Employers stepped up their requirements. Instead of "If you have got a degree of the sort we fancy, come in", applicants were told, in effect: "If you have the qualifications we require, **and** have the personal qualities for which we are looking, we **may** be able to offer you a job." Almost overnight the motivational master-card had lost its potency. Holding the students' attention became harder than ever.

Now, in Britain at any rate, motivation is a mess. The modern young at all levels of ability are increasingly interested in involvement in the world and in acquiring the skills they need to deal with personal life, whether or not they secure a dependable job. Meanwhile the traditional subject curriculum churns on its way. At the lower level of academic ability the situation is particularly confusing. Young people in this bracket are being invited to embark upon the struggle to acquire a set of low-grade leaving certificates at sixteen and are then promised two years of "real" skill training in the Youth Training Scheme if they cannot find jobs on leaving school.

If such skills are significant for the designated group of young people, then why have they not been brought in throughout as aspects of secondary education per se? Indeed, is there any young person who does not need to learn how to use his/her hands effectively in these "Do It Yourself" days? This, surely, should be one of the opportunity aspects of all secondary education. The Technical and Vocational Education Initiative (TVEI) has been introduced in an attempt to make good this deficit but is often more of an awkward injection than a component in a coherent curriculum.

The modern approach to motivation is that young people want to explore and develop their powers, whatever they may be, and that schools should offer a wide spectrum of opportunities to enable them to do so. There need be no motivation problem if what we encourage

children to do offers them "success in proportion to effort", whatever their abilities may be, and if, over time, the experiences we ask them to undertake yield to them more satisfaction than frustration. The young like challenge and adore success. They also enjoy working together in cooperative endeavours. In those three simple human truths lies the answer to the contemporary motivation problem.

5. *Revolution in assessment*

But all such hopeful innovation will be twisted, distorted and destroyed if we fail to revolutionize the way we accredit the young for entry into adult society. The system of O levels and CSE's at 16, so long dominant in Britain, is now recognized as disastrous. At the upper end of the ability scale it narrows down able minds too much; at the other it turns out disgruntled rejects, many of whom feel an impulse to get back at the society which has treated them so negligently.

Various alternatives have been suggested with a new single General Certificate of Secondary Education as the central option. The examination is planned as one that all adolescents can sit, and from which all adolescents will get something. There are to be no rejects. But what there certainly will be is a hierarchy of kudos. Everyone will soon learn to write off the low grades as meaningless. Another snag is that the new examination prides itself on maximizing course work. This sounds splendid but can end up as an endless struggle for the less able to put together a portfolio of immaculate written work so that immediate motivation and personal development may, once again, be jeopardized.

A bolder and better way of preparing young people for real life could be that proposed by Elizabeth Adams and Tyrrell Burgess. This would make the pupils' own personal programme of study, selected in collaboration with tutor and parents, the centre-piece of the 14-16 years. Each programme would be validated at the start, and accredited at the end, by different groups of independent assessors. This type of approach has been applied to Diploma and Degree work at the School of Independent Studies at the North East London Polytechnic. It has worked admirably, completely transforming the lives and confidence of many students. There seems no reason why the system should not work equally well for the younger age-range. There can only be advantage in making young people more responsible for their own education.

Specific skill tests in language, mathematics and practical work also have a role in secondary education. Young people like to know where they are and to be assured of their powers. What they hate — as we all do — is imposed failure. Graded tests that can be taken at any

convenient time, and retaken if necessary, seem to have a valuable educational and motivational role in adolescent education. Young people enjoy climbing a ladder of success to the limit of their powers. And it can all go down on the final Record of Achievement with which every student should leave his/her secondary school.

The incorporation of a personal programme in the last two years of secondary education links nicely with the sort of secondary curriculum discussed in Section 3. A broad integrated course during the early years of secondary education is ideal for generating interests, understanding, basic competence and personal confidence ready for the selection of a personal study programme for the final two years.

From 16-19 educational provision should go along with the students' increasing interest in preparing for university or a career. The selected course may well arise from the special programme of the 14-16 years. Of course, all specialisms should be studied against the background of their broader context and assessed in terms of such a perspective.

The pattern that emerges is a continuous broadening out and deepening of knowledge and awareness from infant school, through primary and secondary school, and on into special study and adult life.

6. *The caring community*

Schools are, of course, much more than teaching shops. They are communities, and the quality of community life will directly affect the quality of education as set out under the various headings above.

Research into the social dynamics of productive communities shows that excellence in performance goes along with certain principles of how people treat people. One is that every individual needs the assurance of a valued role, and respect as a person. Another is that each shall feel committed to a common purpose, or purposes, which are experienced as significant. A third is that every individual shall feel cared for.

Such are not merely expendable human niceties; they are fundamental to the vitality and effectiveness of the community as a whole. One of the reasons for the crisis in education today is that these conditions are not being met, except rarely. Furthermore, this failure of quality in many school communities passes over into social failure later on, into personal inadequacy and into a self-centred orientation to life.

If we wish children to grow up into caring, creative adults, then the home and school must be experienced as caring, creative places. If the home is not caring, or too fraught to be caring, then the civilizing role of the school becomes even more important. Again, if we wish the

young to grow up as socially responsible, cooperative individuals, then our schools must be sociable, cooperative places and not scenes of competitive individualism in which a few carry off the prizes and the majority are left to varying degrees of failure.

And yet again, if we wish the young to grow up into adequate personalities, then schools must be places where the individual is drawn out and appreciated in terms of what he or she actually *is*, and is not put down because he/she cannot measure up to externally imposed criteria.

The necessary critical changes in the quality of school communities **are** attainable but not — or only exceptionally — under conditions found at present. Rush, pressure, lack of resources, dilapidated buildings — and other deleterious features of the educational scene today — disastrously impede the development of quality in the life of a school community.

A basic issue is pupil/teacher ratio. One can teach children **factual** material in a large class; one cannot educate them as responsible social beings under mass conditions. It follows that children should spend most of their time at school working and relating in small, intimate groups. Such is the right milieu for the education of persons. Yet, in many countries, class sizes are much too large.

In England and Wales in 1984/85 the pupil/teacher ratio, average of 103 authorities, was 21.9 to 1 for primary schools and 16.1 to 1 for secondary schools. Most secondary Heads seem to agree that the minimum pupil/teacher ratio for building a vigorous, caring school community is 15 to 1 or, preferably, 14 to 1.

It is absolutely pointless to blame schools for lack of overall attainment, and bad behaviour among the young, if they are not provided with the minimum resources in personnel necessary to build a relaxed, creative, caring school community. Public schools choose to run to a pupil/teacher ratio of around 10 or 11 to 1. Precisely why is this so if the ratios accorded the state schools are claimed to be adequate?

The argument of cost does not stand up. The country is spending billions annually ineffectively seeking to counteract the appalling consequences of inappropriate education. Keeping people — mainly men — in prison in this country costs about £580,000,000 annually. Detention for one day in a police cell costs £176 — much more than a room at the Savoy Hotel. Add to that particular social expense the costs of delinquency, hooliganism, crime, drug addiction, alcoholism, maintaining psychiatric rescue service, and off-setting incompetent parenthood and the figure becomes astronomical. The only sane — and ultimately economical — approach to this constantly worsening situation is social prophylaxis, and that means the creation of an educational system that is civilized and

civilizing because it is provided with the people, resources and facilities that enable it to be so. Parsimony in educational provision, the whole way from infant school to university, is, today, suicidal.

7. Professional Standards

A perspective on the roles of teachers in sustaining both educational and social values, which is their unavoidable task in the contemporary world, points directly towards raising the standards of the teaching profession. In the distant past teachers were often slaves; in more recent years they have been down-graded as ushers. The aftermath of all that has been to leave teachers still with a lower professional status than their present responsibilities warrant.

It is a critical issue of our times, then, to enhance the teaching profession. This involves fully recognizing their contribution to society, backed up by careful selection of recruits, thorough training for all the dimensions of their multiform task, together with appropriate pay, conditions and resources, and opportunities for keeping up to date in their taxing work. Many teachers today feel under-valued, under-paid and over-criticized. This leads to demoralization which diminishes the teachers' powers and enthusiasm at the very time when what we need from them is a vigorous determination to see the school through the fundamental changes now known to be necessary. How teachers value themselves, and how we value and treat them, are central to resolving the crisis in education. The government, the teachers' unions, administrators, governing bodies and the teachers themselves have all a vital part to play in converting crisis into opportunity.

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CRISIS IN THE CLASSROOM:

a report from the chalkface

Rex Andrews

Introduction

Going back to the classroom after twenty years in teacher training has been quite an experience. I took up the challenge for two reasons: one, I wanted to see if the advice I had been giving student teachers for so long still worked with a new generation of schoolchildren; the other, I wanted to supplement my early retirement pension to enable me to travel and see more of schools abroad.

My first spell of supply teaching—untrained—in 1954 was quite difficult, but interesting and exciting. This latest spell (also in an inner city school)—with many years of experience in education to draw on—was *more* difficult, equally interesting, but somewhat saddening. Why is that? What changes have come about in the last twenty years? Are schools different? Are the children? Does human nature change as the environment changes? How far are expectations and behaviour different from what they were?

"I'm bored!", "It's boring", "What's the point of all this?", "Why should I?", "What's this got to do with us, Miss?" Most teachers of adolescents, however committed to promoting the learning of their pupils, have met such comments at one time or another. They learn when to listen and when to ignore them; when they are to be taken at their face value and when the real message is something quite different. Otherwise they would probably give up. Unfortunately many teachers *are* giving up. Sandwiched between denigration and neglect from above and increasingly outspoken abuse from pupils many are disillusioned with teaching as a vocation. There is undoubtedly a crisis at the chalkface—a crisis of confidence and purpose. Of course, every school is different—indeed, every class and every lesson is different—and I can only give one person's impression of one situation. However, talking to others, I believe that my experience is not unrepresentative of a general malaise. I shall try to examine the changes I have found under four main headings: (1) social crisis, (2) crisis in authority, (3) instability in education itself, and (4) changes in population.

(1) Influence of social crisis

Perhaps society has always been more or less in crisis. It is certainly always in a state of change. But whereas in the

'fifties and 'sixties there was a sense of upward mobility—of potentially advantageous change—in the 'eighties the dominant feeling seems to be that of downward mobility. Motivation in the classes I have met is incredibly low, and the level of frustration and aggression much higher than twenty years ago. Motivation invariably implies a "stick and carrot" element of some kind. The stick has gone—and good riddance to it!! But the carrots are harder to dangle. In the past one could rely on three kinds of motivation: the intrinsic (due to the fascination of the subject-matter itself); the immediate reward of praise well-earned; or the long-term motivation of steady advance towards a distant goal. A changing social environment has undermined all three modes of motivation. The attraction of inherently exciting material in school has now to compete with the daily stimulation of television at home—the availability of non-stop push-button entertainment. The attraction of that important secondary motivation—pleasing the teacher—has undoubtedly diminished with the loss of respect in which education and teachers are held in our society. "Why bother to please him or her? What's in it for us?" And the pull of the vital third-level motivation—the attraction of a career ahead—has vanished for many pupils with the prospect of joblessness at the end of the road. "Why slave away at obscure schoolwork for a non-existent future prize?" An additional factor militating against willingness to accept postponed gratification is fear of the future, and in particular of a future nuclear holocaust. This fear is often concealed, but it is now well documented by research that nearly 50% of secondary school pupils anticipate a nuclear war "at any moment" or "during their lifetime" and "do not expect to survive it". Flight to drugs or to loud disco music is sometimes a defence reaction, inevitably creating yet further problems in school. Where drug-taking exists, concentration necessarily suffers, at the least. The effects of loud music are subtler: partial deafness to normal classroom speech is one problem resulting; another is a kind of trance-like state resulting from internalized musical rhythms in which pupils sometimes come into the classroom—fingers clicking and body jerking, or which is manifest in sudden outbursts during the lesson.

Domestic pressures all too often add to pupils' problems. Broken homes, child-abuse, one-parent families struggling to cope with frustrations resulting from unemployment and hopelessness cause some young people

to withdraw into themselves and others to become more aggressive in the classroom. Again, television publicity promises all kinds of delights which are unobtainable by the less well-off and so increases their frustration. Small wonder that it is harder to get and hold the attention of young people in the grip of social pressures of this order, and that a vicious circle of deprivation tends to ensue.

2) *Crisis in authority*

Connected with the factors already listed is an inevitable loss of respect for authority. Government appears not to care for ordinary citizens who tend to feel powerless in a technological wilderness. Star Wars and nuclear power projects are supported while schools are malgamated and social and health services run down. Police appear to many young people to be protecting the all-powerful state and the "haves" against the "have-nots". State schools may be cast in the same role by pupils who see teachers sharing authority with the police and the state machine. Ironically, teachers' action for better conditions did not dispel such misgivings (as it might have done) but has created further problems of trust between staff and pupils over the past tense year.

Anxiety and lack of self-confidence and self-respect leads to lack of respect for others. "Why respect teachers? They're as helpless as we are." "Why respect education and an exam-system that inevitably condemns half of us to 'below average' status in society?" Respect for property is undermined by consumerism. There is little point in looking after things when built-in obsolescence is the order of the day. Sweet-wrappings, crisp bags, discarded chips, apple-cores and even half-eaten sausage rolls litter the corridors and stairways. "Why keep tidy when we haven't really got a stake in the environment?" (I think, as I pick my way through the mess, of the immaculate Japanese schools I have visited, where pupils, not a hired cleaning staff, are responsible for the cleanliness and tidiness of their surroundings.)

The authority of religion in schools, despite the 1944 Act, was never perhaps more than skin deep, and the daily religious assemblies were all too often shallow and hypocritical exercises. But with all its faults, compulsory religious education did serve as a reminder that there is a spiritual aspect of life beyond day-to-day material concerns. Is our near-total secularization perhaps even more thoughtless and empty than the skin-deep piety it has ousted? Respect for something "beyond ourselves"—or God, Creation, Life, "Karma"—or a general apprehension of the numinous—is not lost without some loss of perspective and harmony.

3) *Crisis and instability in education itself*

State education was never a Garden of Eden, but it is becoming more and more of a blackboard jungle as the result of Government neglect and internal uncertainty. Compared to the solid Victorian three-decker schools most of the hurriedly erected comprehensive buildings seem to be Jerry-built shacks: large and imposing in the short term but unfit to stand the test of time. Children and young people have a curiosity about materials and seem eager to test them out. I have seen whole flimsy plaster walls dismantled as a result of this propensity.

Perhaps the early 1960s was the heyday of secondary education in Great Britain—when the buildings were new and when many teachers were filled with enthusiasm for new and progressive ideas. These ideas were played out against a background of secure authority, and the balance when this occurred was just right. Classes could share the teachers' enthusiasm for open-ended discussion, projects and increased pupil-autonomy, welcoming their new freedom but careful not to overstep the mark. In the huge expansion programme which followed this phase many of the progressive teachers inevitably went into the colleges of education leaving the more authoritarian-minded behind in the schools. Boxing and coxing to meet Government supply figures the enlarged colleges trained thousands of new teachers in "progressive" approaches and turned them back into the relatively authoritarian schools to sink or swim. Some achieved wonders, others sank in the confusion. It seems to me that many schools have not yet recovered from the instability induced by this sudden shake-up, particularly as other factors were continually being introduced to keep things moving.

On the one hand the comprehensives were expected to emulate the grammar school hunger for examinations despite their different intake and purpose; on the other hand they had to accommodate the New Maths, the New Science, new approaches to English, physical education and multi-faith Religious Education. In the battle between prescriptive and descriptive linguistics, grammar was thrown completely out of the window and punctuation disappeared almost without trace. Films, cassettes, videos and finally computers were ushered into the classrooms almost as fast as mobile teachers were ushered out in search of promotion (impossible at the time if you stayed too long in the same place). Continued over-specialization in the secondary sector has entrenched a hiccup in the education system when confident "progressively"-reared primary school pupils suddenly find themselves thrown into the secondary mincing machine taught by one teacher after another as subject-fodder rather than as whole persons. Kept together as a group deposited before a kaleidoscope of teachers, peer-group dominance (already

strong enough with this age-group) is reinforced, and the influence of the most powerful or most highly motivated — tends to predominate. Not surprisingly, it is easier to hand out worksheets than to hold a civilized discussion in the circumstances. I was against the stereotyping effect of “streaming” in the ’50s, and still am; but I can’t see why mixed-ability form-classes should not be combined with “setting” to enable pupils to be taught different aspects of the curriculum at a rate they can cope with, or that will stretch them appropriately. The current fashion of Mixed-Ability in all things seems to me to be a counter-productive misapplication of egalitarian principle. I feel sorry for the pupils at both ends of the classes I teach; and the end result seems to be a plunge towards the lowest common denominator rather than reaching for the highest common factor.

(4) *Changing population*

There is a great deal to be said for a multicultural society: the challenge to create a responsible, tolerant and harmonious community with respect for diversity, and justice and understanding for minorities is one to be embraced with confidence. But it is perhaps unfortunate for our multicultural classrooms that the influx of such diversity should have occurred during such a period of instability in our educational institutions. Many bear the disillusion of their parents’ dashed hopes in addition to having to cope with frequent acts of racist abuse or injustice from the host society. Some are not able to cope with difficult circumstances. Many become aggressive and on the defensive as a result of the problems they face. For many black pupils the crisis in the classroom is aggravated by their own anxieties: they may feel the need to work extra hard — to excel — merely to compete evenly in our society; or they may see the odds as stacked against them, and despair of school being any use to them.

Conclusion

I have tried to indicate briefly some of my more disturbing impressions on returning to the classroom after a twenty-year lapse. I have concentrated on “crisis” rather than achievement, although I recognise that there is much, too, to be said about the real achievement of today’s teachers, their caring attitude, their readiness to listen to and understand the problems of their pupils, and their anxiety to give their charges a good start in life.

However, I cannot hide my anxiety about the lack of “principle of authority” in favour of a kind of free-for-all. I am not in favour of authoritarianism: I would prefer democratic student councils where these are possible. But (if I can allude to *Lord of the Flies*) Ralph’s democratic

“conch shell” is vital if Jack’s bully boys are not to take over. Democracy requires a capacity to listen courteously to, and assess, the views of others. One of the big differences I have found between schools yesterday and today, is that there is a marked lack of the mutual respect that makes class discussion profitable. The subtle line between frank outspokenness and gross discourtesy is not always easy to trace, but I think that for everyone’s sake it is worth trying to establish it.

I feel that there is perhaps a lack of recognition of the importance of symbols and symbolic events in the school environment today. True, there were too many “solemn assemblies” in the past, but do we do quite enough now to foster a sense of belongingness and a sense of responsibility to something beyond ourselves? Can we really do without “uplift” to the extent that we seem to be trying today?

Finally, the crisis in the classroom won’t be solved without some financial input from Government. Collapsing dividing walls between classes won’t repair themselves. And teachers, whether they earn respect or not, are unlikely to get it unless they are seen to be treated as a profession, with financial rewards at least sufficient to guarantee a mortgage, and without denigration from the Ministry and public which should support them.

Dr Rex Andrews is a member of WEF International Guiding Committee.

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Reform and innovation in higher education

Philip G. Altbach

Abstract

Reform and innovation are double-edged concepts. What is reform to an educational planner may be a regressive step to a student or professor; what is a dramatic innovation in one country may be established practice in another. The concern here, however, is not with evaluating the merits of specific reforms but with examining the process of planned change, regardless of the sentiments of various segments of the university community.

Introduction

The period since the Second World War has been marked by dramatic alterations in higher education in most countries. Historically, virtually all of the world's universities stem from the European model, and can be traced to the universities of Paris (organized by the faculty) or Bologna (developed by the students). Oxford and Cambridge, later developments of the mediaeval models, were the prototypes for North American institutions, while the nineteenth century German university served as a model for graduate education in the United States, Japan and the rest of Europe. The modern American university, as well as the institutions of the colonizing power of Europe, have been models for the universities of the Third World.

The original definition of the university did not include research, graduate training or the myriad functions now accepted as integral to an academic institution. The early university was largely a professional school for law, religion and medicine, with an overlay of the liberal arts. Early universities, reflecting the feudal cultures of which they were a part, were transmitters of an existing culture rather than creators of new knowledge. But as societies changed, so did the universities. The addition of the research function, the participation of universities in advanced training for a range of specialties and the gradual expansion of higher education to serve larger segments of the population were all part of this historical evolution.

As social needs for new technologies increased, the role of the university became more central to industrializing nations. The university became a place for training in many professional and scientific careers rather than an enclave for the humanities. Universities also became screening institutions for those who were judged to be

"able", those who would, by training, attain key positions in society. Because of these changes many groups were eager to exert pressure for reform to achieve their own ends and goals. As universities moved more to the centre of their societies governments and other public authorities — the agencies funding higher education in most countries — have naturally demanded more accountability. They have increasingly taken a greater role in setting institutional goals and policies, and have often requested reforms which they feel appropriate.

Students have been a key pressure group for reform and change in higher education. In Latin America, where since 1918 students have had considerable institutional power, their role is clear, but elsewhere the role of students in changing the nature of universities is more vague and less direct. The student activism of the 1960s was a stimulus for some reforms, and in nations like France, the Federal Republic of Germany, Japan and to a lesser extent the United States, students initiated broad discussions of university reform. In the Federal Republic of Germany, the power of the senior faculty was reduced and students gained a share of governance. In few other countries, however, did students articulate clear reform programmes which were even partially adopted, although the general unease of the 1960s did stimulate discussion of reform in many nations.

The demands for new technologies and for an increase in the numbers of highly skilled individuals, and similar pressures, have placed strains on the traditional curriculum. Students and others have demanded that the curriculum be changed to include more vocational and scientific subjects. Universities have responded by adding to the curriculum, by cutting obligatory courses and subjects, by upgrading technological institutions to university status and by other means.

The most critical contemporary force pressing on universities is what Martin Trow has called the shift from elite to mass higher education. The United States, and to some extent Japan, have reached the stage of "universal" higher education, with about half of the relevant age group attending post-secondary educational institutions. A number of European countries are approaching the "mass" stage of higher education, with large numbers attending universities and with post-secondary institutions also expanding rapidly. India and the Philippines have seen rapid expansion of universities systems followed by special problems of the widespread unemployment of

graduates and the misallocation of resources. The phenomenon of rapid growth is worldwide, and few countries have escaped its effects.

As student numbers increase so the social class base from which university students are traditionally drawn also expands, and the consensus which existed concerning the nature and purpose of higher education for a small elite disappears. The academic profession grows rapidly, and many faculty members, particularly the younger ones, no longer share a common view of higher education. Institutional governance becomes more difficult as institutions grow to 30,000 and even 50,000 students and facilities, such as libraries, laboratories and dormitories may be taxed beyond capacity.

While the impetus for reform comes largely from external sources, the process of reform itself must necessarily be handled for the most part by the universities. The academic community generally seeks to keep change within the parameters of the traditional roles of universities, perhaps tempering the zeal of public authorities to solve social problems quickly without regard to the broader functions and traditions of higher education.

Obstacles to reform and innovation

The traditional function of the university as custodian of culture and the jealously guarded autonomy of the faculty makes reform in higher education a difficult and time-consuming process.

It is only in very recent years that universities have come to be seen as significant stimulators of technological development rather than as conservers and transmitters of an elitist "high culture". As a result of their particular academic roles which accord them considerable power and prestige, the faculty has not been anxious to innovate. Professors often correctly see reforms as a threat to their own power. Their traditional image of the university as a place for scholarly inquiry and reflection differs from more recent concepts of the role of higher education. As autonomy is "threatened", many of the academic community feel that one of the first casualties will be their self-image of professionalism. Thus, for a combination of reasons—academic, professional and status, the professoriate is seldom enthusiastic about their changes in higher education.

Reform is often costly. Innovative programmes tend to require not only alterations in the curriculum but also additional staff, better laboratory equipment, new books and the like. Since major reforms, such as the establishment of new universities, require the expenditure of very large sums of money, well-developed reform programmes are often curtailed or limited. Moreover, substantial change is almost inevitably controversial. And

controversy breeds resistance, debate and, in many cases, eventual compromise. Not only may the faculty oppose elements of the proposals and government officials find them to be too costly, but the reforms may be politically inexpedient. Ministries of Education, for example, may feel that their power would be eroded by reforms which permitted increased local control. Government officials may be reluctant to allow substantial student participation in governance because of possible "radicalism" among student representatives. Administrators within universities may not wish to lose their own power of prerogatives in a reform programme.

Goals of innovation and consequent reform

Goals sought by reformers and innovators in various countries range from massive transformations of the academic system, as occurred in Sweden during the 1968 reforms, to modest innovations in curricula in particular fields of study. The following listing, by no means complete, provides an indication of the scope of reforms and innovations.

1. Comprehensive universities

The Federal Republic of Germany is one of the European countries restructuring post-secondary education in order to give technological institutions, teacher training colleges and other institutions university status, and to provide a range of different kinds of programmes in university-level institutions. The United Kingdom has also moved in this direction by "upgrading" technical institutes and by setting up the Council for National Academic Awards, with power to grant degrees.

2. Open universities

The United Kingdom followed by India, Japan and the United States, have attempted to establish new institutions which provide higher training and degrees in established universities. These Open university structures are meant to provide increased access to higher education at lower cost to a wider cross-section of the population. The British Open University uses television and radio, films and traditional teaching methods but there is no "campus" in the usual sense.

3. Interdisciplinary

There has been considerable criticism of traditional academic disciplines as stumbling blocks to advancing knowledge in a period of rapid technological change. In an effort to force changes in the traditional disciplines and faculty organization, interdisciplinary structures and orientations have been created. The Federal Republic of Germany and France have been leading exponents of

interdisciplinarity, and some universities in the United States have also tried to break down the traditional departmental structures. It remains to be seen whether these, and other, efforts will meet with success.

4. *Accountability*

There is no doubt that accountability is one of the most dramatic efforts of governments in the area of change in higher education. Increased concern with co-ordination and planning and the creation of more rational management techniques encounter the traditional concept that universities should have considerable control over their own affairs. A few countries, such as Yugoslavia, have attempted to give universities accountability. This does not necessarily mean centralization, but in most cases it has resulted in increased government involvement in academic affairs. Accountability for funds almost inevitably means accountability for programmes as well. The new French approach to system-wide university reform stresses accountability for funds and for broad policy matters, but allows decentralization of local academic decision making. The clear worldwide trend is in the direction of public authorities demanding that a higher education be accountable for the very large amounts of money spent and also for broad policy and curriculum matters. Even such mechanisms as the British University Grants Committee, which has traditionally insulated the universities from government interference, are under criticism.

5. *Administrative rationality*

Related to the question of accountability in higher education has been a trend to streamline academic administrative structures to make them more "efficient" and "rational". Modern management techniques have increasingly been incorporated into the universities. These reforms take many directions. Budgeting systems like PPBS (programme-planning-budgeting system) are aimed at making units of the university accountable for the expenditure of funds and to develop priorities for their own budgets. The increased size and expense of universities has greatly stimulated the growing bureaucratization of academic institutions.

6. *The Curriculum*

Almost everywhere, the traditional concept of liberal education in the university curriculum is under attack. Demands to make the curriculum more "relevant" mean different things. Radical students define "relevance" as knowledge which will help topple the established social order, while government officials and manpower experts see relevance as training that will fit university graduates for jobs in a technological society. In most countries the

trend is toward an increasingly vocational curriculum. Many of the "required" courses or subjects were dropped from the curriculum during the 1960s in the spirit of the period. While there has been no reintroduction of such obligatory courses, the vocational and technical aspects of curricular offerings have expanded significantly.

7. *Democratization and participation*

The 1960s brought a worldwide protest against the academic aristocracy—the "academic mandarins"—who have traditionally controlled the internal workings of the universities. These protests by students and some younger staff fitted neatly into the plans of government authorities to mould higher education to the demands of technological societies, since in many cases wider participation breaks down the traditional aloofness of the university. This trend has perhaps gone farthest in the Federal Republic of Germany, where the concept of *Drittelparität* has included students and other university employees in the governance process along with the professors. France and Sweden have also provided opportunities for some participation by non-professional staff in governance. The United Kingdom and the United States, despite some pressure, have not moved significantly toward increased democratization of the universities. It might be added that "democratization" may come into conflict with notions of efficiency.

8. *The Professoriate*

Without question, the professoriate has been under attack in most countries. Trends toward democratization have weakened the traditional power of the faculty, and accountability has further eroded its influence. Rapid expansion increased the size of the faculty and at the same time diminished its sense of cohesion. Despite some decline in social prestige, however, the status, working conditions and orientation of the faculty have not changed fundamentally. There have been some improvements in terms of autonomy, income and status for junior staff, and a corresponding decline in the power of the senior professors.

9. *Miscellaneous innovations*

A large number of somewhat unclassifiable reforms in various countries have altered to some extent the nature of the academic enterprise. "Sandwich courses", which alternate academic work and on-the-job experience, have proved successful in the United Kingdom. The Chinese practice of combining academic work with practical training is another trend in this direction. In the United States, the Carnegie Commission has recommended that degree programmes be shortened and that students be permitted to "stop out" for varying periods of time. New,

two-year degree programmes in community colleges in the United States and short-cycle, higher education in various European countries are another effort to provide post-secondary alternatives to the traditional universities.

The legacy of the 1960s

The period of the 1960s and 1970s was one of major turmoil and considerable change and innovation in higher education. From the perspective of the mid-1980s, it is possible to assess both the successes and failures of some of the major reforms. Not since the German university triumphed as a worldwide academic norm in the 1870s has there been so much ferment. Pressures for expansion, technological development, student unrest, new instructional methods and accountability have all caused changes in universities. The 1960s saw problems created by growth and expansion, as well as by political unrest in a number of countries. The 1970s, on the contrary, at least in the industrialized nations, caused difficulties because of demographic trends (mainly a slowing down of the birth rate) and fiscal constraints. The combination of growth and then contraction placed academic institutions in a particularly difficult situation. Despite all of these challenges, the traditional model of the university has shown remarkable resilience, and the professoriate, while contributing relatively little to the debate over the direction of change, has helped to maintain considerable stability in many academic systems.

It may be useful to indicate the situation in a number of nations to illustrate the variety of results brought about by the pressures of the past two decades in terms of reform and innovation in higher education.

In **China** a complete alteration in the political direction of society created a new thrust in higher education. After being virtually abolished during the Cultural Revolution in the early 1960s, the universities were given major emphasis as one of the key elements of China's modernization policies. Research was stressed, the old emphasis on academic study as opposed to a politicized work-study arrangement of the previous period was restored, and in general the Chinese universities have moved toward a more "Western" academic orientation at the same time as enrolments are being expanded.

In the **United States**, the turmoil of the 1960s had relatively little impact on the structure and governance of higher education although the traditional curriculum was weakened and replaced, in many institutions, by an elective system. From the 1970s, state governments stressed the need for accountability and assumed more control over the financing of higher education. In some cases they began to control the main lines of study programmes as well. Student demand for technological

and management training led to rapid changes in curricular choices, causing problems within the institutions. Later, the faculty, realizing that the core of the liberal arts curriculum was almost lost, began to give more attention to general education, restoring many of the requirements common in earlier years.

In **Western Europe**, fiscal problems in the 1970s and '80s and enrolment declines brought an end to the reforms of the '60s and caused serious problems. In the **Federal Republic of Germany** and the **Netherlands**, there was stress in the '60s on democratizing the governance of academic institutions and in expanding enrolments. In both countries this trend was reversed in the '70s and '80s as a result of financial and senior faculty pressures. In the **United Kingdom**, fiscal problems in the 1970s and '80s have caused continuing crises in higher education. The British higher education system saw a period of expansion and then of contraction, but relatively little major reform or innovation. The changes that did take place, such as the Open University, were outside the traditional university system.

In **Southeast Asia**, where there have been tremendous pressures for expansion, the traditional academic institutions have not been basically altered, although a number of new institutions have been added and enrolments in existing universities have grown.

Conclusion

Virtually every aspect of university reform is complex and difficult to predict, plan or implement. Yet the state of the art has improved considerably and major reform efforts, such as those of the Robbins Committee in the United Kingdom, the Carnegie Commission in the United States and the 1968 Educational Commission in Sweden indicate that careful research and analysis can contribute to significant change. The greatest problems arise in gaining agreement from the numerous interest groups for a particular course of action. Compromises are often necessary which blunt radical reforms.

Changes inevitably occur in dynamic institutions that are key elements in modern society. Indeed, it has only been when universities have become a backwater of societies that they have remained unchanged. The question is not whether higher education will undergo change, but how this change is to take place and for what ends it is intended.

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Using the arts in teacher education

Gertrude Langsam

"It made me gladsome to be getting some education,
it being like a big window opening."

Mary Webb

from *The Precious Bane*

Introduction

We cannot hope to build a better world without improving the individual, and that is the need we speak of when we refer to the goal of self-transformation. At the same time, we must be aware of our responsibilities towards the larger needs of humanity, and look, therefore, towards the goals of social transformation.

In this two-fold commitment towards personal awareness and communal fulfilment, the arts play a significant and dramatic role. Art and artists help us to know what society is thinking; artists reflect to a great degree the values, joys, emotions, and crises of the outer world; and to a great degree art is an omen of what is ahead in the future. Artists have an uncanny sense of the direction towards which the world is moving. From the point of view of the teacher who is trying to ally herself with the artist as a fellow-teacher, art is important because it keeps us in touch with certain emotional and spiritual patterns, and, ultimately, gives the classroom a more universal and transcending quality. I have found the arts an invaluable teaching device because they are so accessible, flexible and non-coercive. They help create a more humane community in the classroom in which student and teacher can work together in mutual freedom.

Over a long period of years as a teacher-educator I have tried to fulfil the larger purposes of the World Education Fellowship by placing a strong emphasis on *humanism* and *education for international understanding*.

In developing my own teaching methods my experience with Sheldon Stoff and Donald Smith has given me the momentum that we all need as students and teachers if we are to become more creative, self-fulfilled, and socially aware. For successful teachers as well as students need to be open to change and to respond to the challenge of the new. The arts, I have found, provide a superb medium for instruction and open up both teacher and student to such challenges. In what follows I shall present art-experiences that occurred in the various classes in teacher education that I taught. By showing the particular experience against the backdrop of the course itself, I hope that readers will be able to draw upon their own experiences and make the connections between the art-experience and the larger goals of the course. I shall

begin with the introductory course and go on to the other courses in history of education, philosophy, and human development.

1. *Introduction to Education: A musical analogy*

This is our beginning course in teacher education which deals with the philosophical and other foundations of education. Here I try to introduce students to education by emphasizing the quality of *diversity*—among students, and in methods of teaching. I have used the metaphor of the "garden" developed by Arthur Combs quite effectively, and my students respond very well to the idea of different problems in the garden requiring different implements. One semester, while I was trying to teach the concept of patterns of educational philosophy, such as Essentialism, Behaviourism, and Existentialism, I tried using the metaphor of the orchestra to explain the crucial differences among the respective philosophies, and how teachers adapt different patterns for different situations without losing sight of their own intrinsic commitment. One of the students facilitated the musical metaphor by going to the blackboard, and drawing a large diagram of the various positions and places of the different musical instruments. Describing the respective sections of the orchestra—each with its own particular strength, tone, and quality—she related the sections of the orchestra to the patterns of philosophy, and we were able to relate the insights of the individual patterns of thinking to the brasses, the horns, the woodwinds, and percussions. The students responding to the metaphor spoke about the importance of the individual instruments, and the responsibility of the individual musician to the total sound.

Later on, we spoke about different "sounds" and different "children" and the importance of diversity in the orchestra from that point of view. The blackboard diagram was a good teaching device because it helped to outline the various positions of the instruments and show the connections between the individual musicians and the orchestra as a whole.

Later, when we discussed the history of philosophy we found our class returning to the musical metaphor. We

spoke about old forms of music, such as baroque and the 20th century music produced by Charles Ives, John Cage, and Samuel Barber. We compared our love of the baroque with our appreciation of the symphonies of Charles Ives. One of the students related the metaphor to teaching, and spoke about preserving some of the "basics", and having the courage to move out to the free and more open ways of teaching. When students go back to a drawing, a mood, or a model that was used earlier in the semester, I feel that we have been able not only to reinforce learning (a healthy principle?), but have given the students an opportunity to see the larger implications of what we have already studied.

We have used the analogy of the orchestra in "doing philosophy", and one day after a Channel 13 TV programme featuring Pavarotti and Marilyn Horne, one of our students said, "We're not all Pavarottis or Marilyn Hornes in this class, but I think we 'play together' very well, and I think we make a great sound." We all *knew* what she was trying to convey: it is a *great* orchestra, we decided as a class, when each musician knows his part of the score, and tunes in to the music of the whole. We learn to do philosophy by becoming conscious of ourselves, and really listening to the other person.

One of my favourite experiences regarding music and philosophy goes back to a summer visit I had at the Marlboro School of Music in Marlboro, Vermont, to hear Rudolph Serkin, one of the master pianists and teachers of the 20th century. During the day, I watched Mr Serkin in class as he turned the pages for his beginning piano students. The quiet, respectful, and patient image of Mr Serkin as he turned the pages for his young students stayed with me long after that summer experience had passed. Some time afterward, I read that Mr Serkin regarded the Marlboro School as a community of equals, and I sensed what he meant by that phrase. By turning the pages, he was fulfilling his role in the community of equals, for it was in the mutual commitment to music that the relationship between teacher and student was equal.

When I discuss Existentialism as a pattern of educational philosophy, I talk about Martin Buber, the importance of the "I and Thou" relationship in the classroom and the meaning of freedom. I point out that Buber used the word "community" to describe the quality of dialogue, and the importance of the free and open communication that should exist among equal human beings in contrast to the harsh, authoritarian, and restrictive nature of a collective society. After I had talked to my students about the existential philosophy of Martin Buber, Carl Rogers, and other exponents of this pattern of thought we began to explore some of the transcending qualities of thought and action that could exist in the human community. We can begin to move into the larger, more spiritual goals of

education when we as individual teachers and citizens respond more fully, and knowingly, to our share of the true inter-personal relationship. There is a joy and beauty in participating in the real community, and I try to make this goal alive to my students.

2. *History of Education: The role of the visual arts*

In teaching the history of education course during the summer of 1971, I had a unique opportunity to connect this course with an art exhibition that had just opened at the Museum of Modern Art in New York City. The textbook was Paul Nash's *Models of Man: Explorations in the Western Educational Tradition* (1968), a collection of readings from the great teachers from Plato and Aristotle to 20th century exemplars such as Dewey, Skinner, and Buber. In his introduction, Nash suggested that the history of education could be examined through the writings of "the educated man" in at least two ways: either as a source of prescribed behaviour, or as a clue to what man could become.

Nash's approach was biographical and humanistic, a selection of models of man who had confronted challenge and change in their lifetime, and represented a quality of personal courage. Through these models I felt we could help our students widen their horizons, deepen their sensitivities, and enhance their appreciation for intellectual diversity.

When the Museum of Modern Art announced an exhibit called "The Artist as Adversary", consisting of artwork from 21 countries covering the period from 1863 to 1971, I felt that this would be an excellent opportunity for students to relate the history of challenge to the history of education. We went as a group to New York City, and one of the education students who was also a high school art teacher volunteered to act as our tour guide for the day. It was a rich experience. For many of the people in the class their first encounter with Picasso's *Guernica* was overwhelming! Other students were deeply moved by photographs taken by Jacob Riis and Lewis Hine of the slums in our American cities, and by graphic pictures of early child labour. Other students were saddened by their confrontation with examples of rural poverty, family displacement, and the desperate plight of our depression victims. The experience of poverty in the 1930's was connected with present-day examples of poverty in some areas of the United States. Some students who came from the eastern end of Long Island compared the conditions to some of the problems faced by migrant workers not far from their homes and schools in Riverhead.

The artists in the collection, especially Ben Shahn, Orozco, and George Grosz, were recognized as men of their century committed to respond to unacceptable iniquities

their society. The tools might have been different, but both the artist and the teacher were seen to be representative of the educated man who accepted challenge, and responded in their respective modes.

The analogy was effective. When we returned to the classroom one of the students said that perhaps the hemlock, not the apple, should be the symbol of the teacher — and the educated man. She saw “The Artist as Adversary” as the enlargement of the Socratic principle — “the unexamined life is not worth living.” Another student said that it was not knowledge that was the distinctive characteristic of the model, but rather his attitude towards his right to learn, and his willingness to defend this right. It was especially interesting to observe the comments of the teachers who came from communities where censorship and book-banning had become major issues in the schools and public libraries. They saw real and viable connections between intellectual freedom and “The Artist as Adversary”.

We referred to that visit over and over again during the term. The work of Ben Shahn, for example, enabled our students to “see” elements of conscience and protest in new ways, and the concept of the moral dilemma became alive as our students were involved in thinking about *sharing* moral responsibilities with men and women from all disciplines. When we reached the 20th century and our encounter with Martin Buber, one of the students recalled the “Artist as Adversary”, and said that the real person stands on a sacred precipice always ready to make free choices. By teaching history through the arts, the teacher can help the students explore their own fears, responsibilities, and commitments in ways that are intuitive, non-authoritarian, and creative.

3. *Philosophy of Education: Some further uses of the arts*

One semester, while teaching the philosophy of education, I discovered that one of our students was a high school music teacher. Searching through our fine Arts Library at Adelphi University, determined to make a connection between the text we would be using in the course and music, I discovered a recording of Leonard Bernstein’s “Serenade After Plato’s Symposium”. The musicologist Paul Satzman agreed to study the piece, and then try to relate it to the class in terms of his own musical understanding. After he had given us a brief analysis of the music itself, he opened the discussion for the total impressions and reflections concerning the *Symposium*. The experience enabled all of us to relate warmly to Plato, Bernstein and Satzman.

Inspired by Paul one of the students returned to the Fine Arts Library, and came back with the oration delivered by Edith Hamilton when she received a special tribute from the city of Athens. We felt that we were there!

The Greek spirit took wings that semester, and we were constantly brought back to Socrates and Plato. Another student came in with a fine recording of *The Apology* delivered by Sir Ralph Richardson, and someone else turned up with a record by Scott Buchanan — a model of the Greek spirit in many ways — called “How to Read a Platonic Dialogue”.

I call this my “zig-zag” course because of the enthusiasm of the students who kept returning to our Greek scholars all through the year. We would be in the middle of Skinner’s *Walden II*, when someone would appear with another Greek record, piece of sculpture, or vase. At a period in our educational history when the world seems to be deploring the lack of good language in our schools, and a loss of respect for the classics, it was a delight for us to zig-zag from idealism to behaviourism. The best way to support teachers in their desire to inculcate a love of learning, a taste for good books, and a respect for the spoken arts is to create a classroom where these elements are respected, nurtured and demonstrated. The contagious spirit of enthusiasm resulted in the whole class participating in a musical play under Paul’s direction as a heart-warming surprise for the instructor. The class felt that through a variety of *aesthetic* experiences they became a special human community. Buber’s Existentialism became alive through the exchange of musical experiences, dramatic monologues, and romantic poetry ...

4. *Teaching human development through literature*

There are many reasons why I believe that fiction (short stories, drama, novels) offers an exciting and perceptive way of understanding and teaching human development. I taught a course in human development one semester with two required textbooks: Robert Biehler’s *Psychology Applied to Teaching* (1974), and *Child Development Through Literature*, edited by Landau, Epstein, and Stone (1972). Using the literature text to amplify some of the concerns of the course, such as personality development, problems of being different, motivation, communication, and so forth, we found that the world of fiction helped to sharpen the student’s vision, and to make him more willing to discuss the problems of growing up that face a child. We saw that the writer’s tools could be more penetrating than the data presented in the textbook, and could open up doors and windows never dreamed of before.

In addition to the stories in the Landau text, we read Saul Bellow’s short story *Leaving the Yellow House* for its insights into identity problems that were sharp and dramatic. We also read a short novel by Edward Lewis Wallant, *The Human Season*, to understand more clearly the grief and pain suffered by a man after the death of his wife. Many of the students chose to re-read Robert Frost’s poem, *The Road Less Travelled*, and shared with us some of

their *new* feelings regarding choice and freedom. It was interesting to see how this and other familiar poets became points of reference when they spoke about problems of human development, psychology and teaching.

I find a particular use for literature and films in classes where I have older and more mature students. At the university today, we have many "blended" classrooms where we have 18-year-old sophomores in education classes, as well as mature men and women 40 to 60 years of age returning to college after a long period of active work in other fields. Many returning scholars are serious readers of fiction; people who remember well their Shakespeare plays, and people who are serious followers of the new cinema, as well as the revivals. Therefore, in teaching courses in Human Development or Child Development, I try to find as many identifiable references as I possibly can. Thus, when we discuss identity, parent-child relationship, or the problems of old age, I find that *King Lear* is an excellent discussion starter.

When we talk about family relationships, I can talk about Willy Loman, the tragic figure of Arthur Miller's play, "Death of a Salesman". Why did his wife say, "Attention must be paid." Who had failed Willy Loman? What was the cause of his downfall? I find in such discussions that of all the art-forms that I try to use as a point of common reference drama is the most democratic. It appeals to the widest number of students, and, for the most part, it is the form of art that is most readily enjoyed and understood. Through drama (current theatre, plays of Shakespeare, as well as the plays of the 1940's, 1950's and 1960's), I am able to reach both my older and younger students, and reflect with them on the problems of human development and child development as perceived by our playwrights. The vehicles of drama and film offer both generations opportunities to talk openly together about such problems as alienation, adjustment, man's inhumanity to man, and a myriad of daily crises that face all of us as parents, teachers, sons, daughters — and *prospective* teachers.

We had an exciting semester when Channel 13 produced the short stories of Ring Lardner, Ernest Hemingway, John Updike, and Irwin Shaw. The adjustment of the soldier coming home in the Hemingway drama, for example, was a problem to which our students could all relate, especially if they had friends or family who had come home after World War II, Korea, or Vietnam. Similarly, the film, "The Loneliness of the Long Distance Runner", provided a poignant illustration of the existential hero who chooses his own way to self-fulfilment. "Lacombe, Lucien", the French film directed by Louis Malle, is an excellent portrayal of an adolescent boy with no feeling for his own identity. Through the film we could see how Lacombe was able to become a member of the

Nazi party and regard the uniform as a badge of manhood. The film, "Being There", with its important moral implications, proved a dramatic way of studying the effects of television on national politics, human relationships, and political leadership.

5. *Philosophical problems in education: the project approach*

In this graduate course I try to emphasize for teachers the problem-solving responsibilities of John Dewey's Progressivism, as well as the Reconstructionism of Theodore Brameld. I am concerned with the teacher's role in social change and I try to encourage the teachers to examine educational and social problems in their communities, and become part of the "change system". At the same time, because I believe in using the arts wherever possible, I welcome projects from my students, instead of the more traditional term papers.

At Dowling College, a few years ago, two of my students made an ecological study of the area surrounding Oakdale, Long Island, and put their research into two distinct forms. One — a *Manual on Ecology* which outlined resources on Long Island and problems-and-solutions regarding conservation and environment — was a thorough project useful to community organizations and village governments. Their second project was a "media happening" which utilized two projectors, two screens, and a sound-track. On one screen, they projected examples of abuse and destruction of the environment, (human, social and physical); on the other screen, they showed examples of positive cooperation, progressive attitudes, change, and hope. The media project was shown to many groups at the college and in the local communities. A copy of their *Manual on Ecology* was sent to Professor William Boyer whose book, *Education for Survival*, was on the recommended reading list for the course, and whose work had inspired their efforts.

In another section of the course, Amy Longo and a colleague in her school did a combined project on "Using the Arts to teach reading". During the semester, we had done a good deal of reading in the area of open education, and read authors who had visited both British and American schools where they had seen active examples of free, informal, and open education. Amy's project, which approached the problem of reading through the arts, through colour, shape, and size in order to help some of her students overcome their resistance to reading became a model not only for her school, but for her district as well. She created a workbook that was a continuous exercise in teaching and learning through colour, imagery, and artistic stimulation. The entire thrust of her project was to reach the children in a positive atmosphere of joy and play opening a new window in their education.

CONCLUSION

I think that it is appropriate to conclude with Albert Schweitzer's plea for "reverence for life" and Erich Fromm's feeling for "the heart of man". If we are to respond to the urgency of the 20th century, and heed the message of men such as these visionaries, we must realize that the *real* deficiency in education is not our lack of knowledge, or the quantitative score of information, but rather our failure to teach attitudes that could help our students become more concerned with their own identity, self-respect, and self-fulfilment. If we, as a society, are not sufficiently concerned with the fate of the earth, how can we move men and women to become more concerned with their destiny, the future of this planet, and the health and well-being of generations yet unborn?

I believe that through the arts, and through arousing the consciousness of our students, we can become connected to people everywhere: music, drama, graphics, literature, and film are touchstones through which we can reach people of all cultures, and make human beings aware of what has to be done. The arts can indeed be the agents of change, and the way through which we can universalize our teaching and help create a freer and more hopeful world.

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Round the world: WEF section news

WEF INTERNATIONAL GUIDING COMMITTEE

Further to our recent Editorial regarding the future of WEF and the **The New Era**, the Guiding Committee has appointed working groups, under the Chairmanship of Prof. Norman Graves, to look into these matters. A meeting on 17th May considered papers prepared by Chairman Graves, Dr James Hemming, and John Stephenson. Dr Hemming, as WEF Honorary Adviser, was asked to prepare a discussion document for the Guiding Committee meeting of 17th June. This was discussed and will be circulated in revised form to Sections for comment before ratification by the AGM at its meeting in Bombay on 3rd January 1987. A further working group is to consider the future of **The New Era** in September.

AUSTRALIA

Prof. Malcolm Skilbeck, recent Chairman of WEF International and **The New Era**, has been elected President of the Australian Council Executive in succession to Dr Ray King. The Executive will be based at Geelong, Victoria, where Prof. Skilbeck has recently taken up the post of Vice Chancellor of Deakin University. Dr Helen Connell, his wife, and former Assistant Editor of **The New Era**, joins the Executive as its Secretary. WEF members will no doubt join us in wishing them well in their new posts at a time when the Australian Section is busy preparing for the 34th WEF International Conference in Adelaide in 1988. Belinda Corbett (Tasmanian Section) recently reported to the Guiding Committee in London on current preparations for this important event in the WEF calendar.

HOLLAND

The magazine of the Dutch section **Vernieuwing** (Renewal) has celebrated 50 years of WEF in Holland with a 100 page issue devoted to a half century of educational renewal, with special mention of the work of Kees and Betty Boeke, pioneers in Dutch education and of the WEF in Holland.

INDIA

Preparations for the 33rd WEF International Conference in Bombay from 28th December 1986 to 3rd January 1987 are well advanced. Details from Section Secretaries. The theme of the conference is **Education and Human Values** with special reference to the **environmental aspects** of the theme.

ITALY

Dr Marco Cecare, Section Secretary, reports that a meeting will be held in Florence in December 1986 on "**Science, Creativity, and Education**" in cooperation with WEF (Italy) and other institutions. Further details from him at Istituto di Pedagogia, Via Parione 7, 50123 Firenze, Italy.

KOREA

Dr Myung Won Suhr, Korean Section Secretary, gave a lecture on "The Direction of Educational Reform in Korea" at a Conference organized by the WEF Section on 24th October 1985, in Seoul. About 500 people attended the Conference, which also featured an address by Fulbright Scholar Dr William Hedges on "Computer Application in Schools".

UNITED NATIONS

Marion Brown, Associate Editor for the Americas of **The New Era**, and WEF UN representative, reports that the University for Peace in Costa Rica, at which it was hoped to hold our 1986 WEF International Conference, continues in its 5 year development and participated in celebrations of the UN's 40th anniversary last year. Marion also draws attention to the work of the UN's Non-Governmental Liaison Service (NGLS). There are two NGLSs — one in New York, and one in Geneva. They were set up 10 years ago to assist NGOs in the industrialized countries with programmes of development education. The New York NGLS has recently published several development education kits, booklets and guides, on such issues as Population, the International Debt Crisis, and Multilateral Organizations for the 1990s.

U.S. SECTION — See next issue for report.

WILLIAM (BILL) CROMMELIN

WEF members who visited London over the past 10 years and enjoyed the hospitality of our indefatigable General Secretary and her husband, Bill, will be saddened to learn that he died this month after a long illness. Bill was a constant support to Rosemary in her work for WEF, and our sympathies must go out to her and their daughter, Louella, for their loss.

MICHAEL WRIGHT
July 1986.

IN APPRECIATION

Dr. James Lewis Henderson (4 July 1910 – 19 April 1986)

Dr. James Hemming writes:

James Henderson has for so long been a source of firm, but gentle, wisdom in the work of the World Education Fellowship that it is very hard to realize that we no longer have him with us.

I first came really to appreciate what James stood for when, under the chairmanship of Ben Morris, a group of us met to consider the contribution of the three great innovators of depth psychology — Freud, Jung and Adler — to educational thinking. The outcome of those meetings took the form of a special issue of *New Era* in January, 1956, later printed independently. In this publication, James Henderson set out the contribution of Jung, under the title, "The Way of The Teacher." Jung's three categories of education — education by example, collective education and individual education — are as valid today as they were then. We are still struggling to get the balance right.

I remember James' constant emphasis that education was to be a mutual learning, an experience that is creative for both participants; a loving, formative encounter between person and person. As he put it, "It is by growing daily more conscious of the inspiration his job offers him that the teacher best realizes his own true being."

James saw individual growth from within — growth towards personal coherence — as the heart of the matter. But the person must have a context. Jung taught that an individual should be "in unconditional, binding and indissoluble community" with the world around him. James, for his part, was passionately concerned to develop world understanding among the young. One of his publications was entitled **Education for World Understanding**. In another, he celebrated that doughty warrior for unity and peace, Dag Hammarskjöld, secretary-general of the United Nations.

In a later book, **The Unbridled Ego**, James took on the daunting task of how the rampaging human Ego is to be checked, without repression, now that the earlier religious and social controls have vanished or diminished. We have, he suggests, to counterbalance the outer barrenness with a richer inwardness, through which we may transcend the selfish, local and temporary in ourselves. It is a goal we can continue to share with him.

Dr. Antony Weaver writes:

There is some unreality in writing about Jim Henderson in the pages of **The New Era**, a journal he did so much to

improve and promote as a contributor himself over many years, and as an unfailingly supportive and encouraging counsellor to those, including myself, who ran it during his terms as chairman of the World Education Fellowship.

For we still feel his genial presence, as well as the penetrating qualities of his mind which, with an understanding humour, cut through the anxious assumptions of his colleagues.

The business meetings of **The New Era**, conducted in his Thameside home or the large committees of the WEF, were invariably pleasant occasions, models of competence and immaculately timed. That he was able to do this was a mark of an acute intelligence together with a breadth of outlook tempered by wide reading in English and German literature, in his own discipline of History, and of C. G. Jung, of the meeting with whom in Zürich he often spoke when explaining the notion of the "shadow". Indeed, Jung's ideas strongly influenced his important work "**A bridge across time**" — a Jungian interpretation of history.

Jim was born in Egypt where his father was a British education officer. His father was killed at Ypres in 1917 when Jim was only 7, and he went to live in Richmond with his paternal grandmother, a German widow. Despite somewhat unhappy years at prep. school and Wellington School, Jim was able to enjoy his holidays in Germany (Cologne) which also broadened his outlook.

However, at New College, Oxford, where Jim read History, he came into his own. Afterwards, he spent a year teaching at a state school in Hamburg, and then at Oakham. In 1934 he was appointed to the progressive co-educational boarding school, Bedales, by its founder J. H. Badley; became a housemaster; and there met Mary, soon to become his wife, who, with all their children, survives him. He retained an interest in Bedales throughout the remainder of his life.

In 1940 he was exempted from military service as a conscientious objector with a condition of social work. He left Bedales to fulfil this condition and, with Mary, moved to a series of jobs. From the cessation of hostilities, however, he became established as a lecturer in the teaching of history and international understanding at the London Institute of Education. There, incidentally adding his PhD, he remained for 35 years to make a powerful impact both within and outside the Institute, not least in his sterling contribution to WEF, of which he was a member for over 50 years.

He will be greatly missed by all who knew him.

THE WISDOM OF JAMES L. HENDERSON

(Extracts from "Look Out"—a contribution to World Studies, 1965)

Growth towards internationalism

Let us try to obtain some kind of practice of what the elders of the earth's societies are teaching their young about three fundamental matters. First, what does a growing child learn from his parents and teachers about his own personal origins and those of the human species as a whole? Secondly, what does he learn about his relationship to his neighbours and to his national environment, and how is he trained to deal with the conflict which encounter with them inevitably brings? Thirdly, what does he learn about that which concerns man ultimately—Paul Tillich's definition of religion? These questions about human relationship are constant, and although the answers to them appear at first to consist of irreconcilable variables, this is not so, and, if man is to survive, must be seen to be not so. There are constants in the answers as well, and it is our job to indicate them to our pupils.

Roots in Myth and Science

Surely the establishment of a relationship to his origins is an essential part of every child's education? Because this now requires to be globally valid, that relationship must be seen to be and taught to be and learned to be fundamentally the same, however legitimately variable its expression. Men must recognize their common origin as a condition of their ability to pursue the common goal essential to their survival. Let me put this to the test by sketching in barest outline the nature of such a relationship, and asking how far this would prove acceptable in homes and schools throughout the entire world, irrespective of the kind of society which contains them. The educational syllabus for such a global enterprise would have two main ingredients: some universally similar myths of origin, and the most up-to-date findings of science on the nature and origin of life. "Man discovers that he is nothing else than evolution become conscious of itself."

Quality of relationships

What is it that concerns us all ultimately as human beings? It is the way in which we live and die, and that way is determined by the quality of our relationships. Therefore we must search for the educational ingredients of that quality without which man lives in nothing but "the metallic realm of the absurd" (Malraux). They seem to me to consist of what with various shades of significance have been described as the experiences of the "other". By this is meant the intimate discovery between myself and another

person of a value held in common by us both, which alone guarantees the permanence of our relationship. Affinities of body or mind or the two in conjunction are an essential condition of it but of themselves do not suffice. There has to be a third ingredient. Its essence is Eros shot through by Agape: it is what lovers will sacrifice for each other gladly and without resentment. It lies close to the "mid-points of their personalities" and transforms the prison of time into a "timeless moment".

Revolutions

It is evident that the nature of the whole world in which men live and bring up their children in the second half of the twentieth century has been profoundly determined by the revolutions of 1688, 1789 and 1917 and by that vaster revolution of science and technology, which advances with gathering momentum. Those on the look-out in education must therefore labour to ensure that pupils grow to maturity in as full an appreciation as possible of the global significance of these revolutions.

World Society and World Law

In the second half of the twentieth century the only viable civilized society is a world society: this implies acceptance of the rule of world law. What this means can be plainly spelled out by considering first the nature of law and its sanctions, and secondly their political and constitutional implications.

For law to be effective, it must flow from an authority sufficiently recognized and powerful to carry an ultimate moral sanction, which can inform all purely legal sanctions. Such an authority is in the last resort a spiritual one, rooted in the assumption that the universe we inhabit is one of life, mind and purpose.

Today it speaks through three channels: politically it insists on a supra-national government; economically it demands the implementation of a global food and population programme; psychologically and ethically it requires the subordination of ego-centred individuals and power-driven groups to their opposite numbers of personal altruism and collective charity.

The full life

It is always appropriate to remember that to be born means to have a right to the kind of life which culminates, at whatever age, not in a futile anti-climax, but as a rich harvest.

Reviews

Our World Today by Derek Heater.
Oxford University Press, 1985. 151 pp. £3.95.

This book is remarkably successful in living up to its blurb. In a lively, skilfully-structured and arresting way, "brings together in one volume an up-to-date, clear and balanced coverage of all the key issues in contemporary world affairs." It is at once factual, questioning and compassionate.

The issues raised include violence (its causes, nature and extent); the nuclear threat; problems and methods of peace-keeping; communism and capitalism; religion and politics; race relations; Third World poverty; the international economy; the impact of modern technology on society and the eco-system; pollution and conservation of environmental resources. The chapters are arranged in a natural progression facilitating a unified course or providing a series of stimuli for independent projects. Inevitably the issues are simplified, but they are never trivialized: the author's long experience and insight colours the presentation which is always exploratory and undogmatic. The style is lucid; difficult vocabulary and acronyms are explained as they arise; and related items are carefully cross-referenced throughout.

The text is admirably supported with a variety of lively illustrations. In addition to photographs, cartoons, charts, graphs and posters, there are some fifty maps dealing graphically with political divisions, ecology, communications, technology, inflation, wars, wealth and poverty, religion and race, etc. Each of these is clear and uncluttered. A minor criticism is that all but two are based on Mercator's projection, reassuringly familiar, but occasionally misleading. The two welcome exceptions are the map showing NATO and Warsaw Pact countries viewed from a angle towards the North Pole and the map of "the Least Developed Countries" in which Arno Peters's projection is used "to show countries accurately according to their surface areas".

Clear thinking is encouraged by the careful distinctions the author makes throughout. In the chapter on violence, for example "revolt", "revolution", "civil war" and "coup d'etat" are succinctly differentiated. When various kinds of terrorism are discussed, its causes also are offered as well as different types of state responses to it. And questioning is encouraged as to when legitimate police responsibility for security and protection of citizens gives place to illegitimate aberrations such as the use of torture and imprisonment without trial. In the chapter on race relations the author challenges an oversimplified view of race and

demonstrates how "defining race is in fact a very difficult and complicated business". He gives examples of how "prejudice", "stereotyping", "discrimination" and theories of "racial purity" lead to misunderstanding, intolerance and in some cases to unimaginable suffering.

Nuclear issues are fairly examined in chapters dealing with nuclear weapons and nuclear power. The author explains the difference between fission and fusion and outlines the development of delivery systems and changing theories of nuclear war. Arguments for and against nuclear weapons as a means of defence are offered as well as a brief but useful catalogue of treaties and talks to control the bomb and work for nuclear disarmament.

Dealing with the peace-keeping efforts of the United Nations, the author does not gloss over weaknesses, but reminds us that even if there is sometimes "squabbling behind the scenes", the UN is "the only truly international body for bargaining over and trying to settle disputes" and has achieved a number of notable successes. The challenge of communism is put in historical perspective and careful distinctions made between the ideas of Marx, Lenin, Stalin, Trotsky, Mao and the Khmer Rouge. The importance of understanding the strengths and weaknesses of both communism and capitalism is stressed. Another chapter encouraging understanding of religious influences on politics today, looks at Northern Ireland, Iran, Poland, Judaism and the partition of Israel and finally outlines the achievements of Mahatma Gandhi and Martin Luther King.

The concluding chapters dealing with industrialisation, automation and the international economy, echo the Brandt Report's concern for North/South disparity and division, and make some telling comparisons relating to problems of unemployment, inflation and balance of payments. And the roles of the IMF and the New International Economic Order debate are described.

Finally we are reminded that "life has existed on earth for billions of years. Yet only in the last few decades has one species, Man, seriously endangered the ecosystem". While the book does nothing to minimize these dangers, it remains an "empowering" book and encourages a responsible, positive response to the world's problems.

Well-produced, attractive and a pleasure to handle, it should be in every secondary school, and will also help a good many adults to sort out and synthesize their possibly scattered thoughts on the state of *Our World Today*.

DR REX ANDREWS

is a member of WEF International Guiding Committee.

To understand and to help:

The Life and Works of Susan Isaacs, 1888-1948

by Lydia A. H. Smith.

Associated University Presses, London 1986. £27.95.

This is a richly informative book. It gives us an outline of Susan Isaac's own development as a child psychologist and educator and, in doing so, also offers a resumé of the work and thinking of the great innovators of the late 19th century and the early part of this present one. The book also details the inception, growth and demise of The Malting House School — the joint creation of Susan and Nathan Isaacs — which was a landmark of humane, imaginative educational practice in the 1920's. The memory of this experiment is now fading but its consequences live on in the impact it made on others and on those they taught.

Susan Isaacs, at Malting House School and thereafter, securely confirmed the work of those earlier pioneers — such as Pestalozzi and Froebel — who showed how rich in thought and feeling is the life of early childhood. Even today this fact has not been fully grasped so that it is sometimes thought that all that young children require is minders, whereas what they most need are caring relationships that are also stimulating. Lydia Smith's emphasis on these matters, through the work of Susan Isaacs, is, therefore, highly pertinent.

Further, her book contains a valuable series of articles written by Susan Isaacs and contributed to **Nursery World**, under the pseudonym, Ursula Wise, together with other papers and talks, including an excellent contribution by Nathan Isaacs entitled "What Active Enquiry Means for the Child".

This section of the book will be of particular interest to WEF members as it incorporates three articles from *New Era* dated, respectively, 1929, 1936 and 1946. There are many other references to New Education and its role in holding together the progressive initiatives of the time.

The book, overall, pleasantly revives memories of influences and people that played their varied and vital roles in emancipating education. Among these people Lydia Smith includes Sir Cyril Burt who, however he smirched his record in the end, was firmly on the side of caring education. A passage from Burt is one of the many powerful quotations which the book contains:

"In the classroom of 50 years ago, the teacher believed that he ruled by fear; he would have thought it crazy to leave a set of children entirely to themselves and expect them, not merely to behave, but to press on with their work. In modern schools, where the cane has been abolished and 'free discipline' set up, that is an everyday experience ... internal control takes the place of external control ... there is a

tendency to trust rather than coerce."

Even today much practice falls short of what Burt had in mind and many schools, alas, still keep a cane in the cupboard, witness to the fear children and teachers so easily generate in one another.

Another quotation from the past, which rings with our contemporary struggles to free the educational process from the incubi which have strangled it for so long, appeared in **The Educational Guidance of the School Child** (Evans Bros., 1936) of which Dr. Susan Isaacs was co-author:

"The child is more important than the subject of instruction. the broad, all-round development of the child himself, his interests and efforts, are far more significant than the precise details of the level of achievement he has reached in this or that so-called subject."

Another quotation, this time from one of Susan Isaac's **Nursery World** articles, brings home the inwardness of young children which is so often overlooked by adults:

"The child's questions are not a mere matter of idle curiosity, nor of pure desire for knowledge as such. They spring from deep ponderings about his relationship to his parents and his brothers and sisters, and the relationship of his parents to each other; and from a groping and searching after some meaning in what he dimly senses of his own history and growth, his own past and future."

A feature of the book which continually intrigued me was the debt that the author reports Susan Isaacs felt she owed to Freud and psychoanalysis in general. Much as I admire Freud as an innovator and iconoclast, I do not find his theories of much help in educational thinking. Nor, in the long run, did Susan Isaacs. She soon discovered that the immediate social milieu — the quality of community life here and now — is the really powerful educational force, even though disturbed children may well be suffering from the prudery of their upbringing and the emotional coldness of their parents. A child who has been helped to express his impulses, and enjoy his appetites, instead of feeling guilty about them, is in no need of psychoanalysis. What he needs is on-going formative experiences in happy relationships with adults and other children. Which is precisely what was on offer at the Malting House School.

But we all need inspirers upon whom to build our own philosophies. Susan Isaacs herself was such an inspirer and, in this book, Lydia Smith has captured the quality of that inspiration.

DR. JAMES HEMMING

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Implementing Pastoral Care in Schools

by Jeanette Raymond

Room Helm, 1985. ISBN 0-7099-4211-7. £9.95 PB.

Often the title of a book is an eye-catcher serving only to sell it, but in this case it is an excellent description of the contents. It is not about pastoral care methods or theory but about implementation. The author has written a manual to enable the ordinary teacher to participate in pastoral care more effectively. The care of all members of the school is the main theme and not just those pupils who have or cause problems. Of course it does address in detail the difficult problems.

A small proportion of the book necessarily addresses the attitude of teachers to pastoral care. The author points out that much of the present effort and time allocated specifically to pastoral care is wasted because tutors have only a very broad idea of the aims of this care. Every school accepts some responsibility for its pupils but in most it is implicit to the system and in many schools, in practice, only a way of dealing with teachers' problems such as unruly pupils. The philosophy of this text is that a pupil-oriented system is necessary and preferably this needs to become an explicit part of the curriculum.

Many teachers whilst wanting to help their pupils, would probably feel quite insecure in venturing into assisting children to cope with other than purely academic problems. For these teachers this would be a useful handbook giving much practical advice about how this can be done. Five of the seven chapters are specifically practical with titles like "How to elicit and discuss problems", "Developing a partnership with pupils" and "Helping pupils cope with their problems" with sub-headings such as "Helping the pupil cope with stress" and "Helping the pupil learn to plan".

Whilst the author gives a great deal of helpful detail to the tutor she offers a choice of methods and stresses the open endedness of any relationship. Possibly the greatest problem in any pastoral care is the insecurity and the care of the carers themselves. The introductory chapter and the final chapter both suggest that the responsibility of the senior staff is not to take over the pastoral role but to support their junior colleagues in their task.

I found this book not only interesting and challenging but useful. It could be useful both as recommended reading for the student teacher and as a reference book for the senior teacher. The ideas put forward by Jeanette Raymond in this book are I believe both desirable and practical, but one fears in the current climate of unrest in schools that they may be seen as a further burden on teachers. Some will no doubt want to bury their heads in the sand and ignore the fact that "a valid task of the school is to turn out pupils who are mature and well adjusted".

For those willing to take up or continue this important role this book could be an invaluable tool.

DR. DICK HENSON

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and Senior Tutor in the School of Science
and Mathematics 1982-86.

Life and Death of The Schools Council

Edited by Maurice Plaskow.

The Falmer Press. 1985.

197pp. ISBN 1-85000-057-3 (PB)

The story of the close-down of the Schools Council is for many of us one of the most shameful episodes of educational vandalism that have been perpetrated by the present administration. Many aspects of this anti-professional piece of political axe-wielding are chronicled in the "Life and Death of the Schools Council", a series of fifteen essays edited by Maurice Plaskow, who himself contributes a valuable introductory chapter entitled "A Long View from the Inside".

However, the book is more than a record of intrigue, hostility and malicious damage towards an institution that had come to be regarded by some politicians as a mere "quango". It is also a worthy celebration of the work of the Council and a tribute to all those who were involved in and who supported it during twenty distinguished years.

The chapter contributions, expressing varying viewpoints, come from those who had intimate knowledge of and dealings with the Council throughout some or all of that period (1964-1984). The teachers are well represented by Arnold Jennings ("Out of the Secret Garden") and by Margaret Raff ("The Schoolteachers' View") and various contributors pay tribute to the commitment, dedications and professionalism of the many teachers who were involved in the committee structures, curriculum development teams and so forth. Certainly the axing of the Council has been an effective blow in denying to teachers their chance of participating professionally in a thoroughly democratic and representative organisation. As Maurice Plaskow points out, "If teachers had the major influence in Council policy during the 1970's it was because they brought greater commitment to its work, and the other groups did not appear to object strongly to the general direction and particular decisions". (p 3).

Eric Briault ("The Other Paymaster: The View from the Local Authorities"), John Tomlinson ("The View from the Top") and John Mann ("Who Killed the Schools Council?") add considerable weight to this collection of essays with their detailed knowledge and LEA backgrounds. Christopher Price adds a valuable chapter on "The Politician's View". Other notable contributors

include Jack Wrigley, Freddie Sparrow, Geoffrey Cockerill, Alan Evans, Don Cooper, Jean Ruddick, Joan Dean and an altogether powerful and incisive Sir Alex Smith.

Of course, the accounts they give reflect personal attitudes, values and insights. Not all of them by any means were unaware of weaknesses and deficiencies in what for some "chalk-face" teachers and others undoubtedly appeared to be a somewhat bureaucratic and ponderous organisation. However, firm action taken from within the Council itself had already chartered a course for even broader representation, smoother administration and greater effectiveness in meeting the needs of the education service. In particular, greater attention was already being paid at the time of the Council's demise to the important aspect of dissemination and implementation of curriculum reforms and developments.

There is no doubt however, that the shabby decision of central Government (and ultimately Sir Keith Joseph himself and his DES advisors must be held chiefly responsible) over this affair has done untold damage to the educational fabric of our society. It destroyed a national forum (albeit one which was denied effective and executive power over the matter of examination reform) which kept firmly in view the essential link between curriculum development and examination requirements.

Sadly, as the book charts the story, a monumental combination of crass ignorance, massive prejudice and open hostility to a potentially increasingly valuable body was finally to bring about the destruction of the Council. However, as Sir Alex Smith says towards the end of his excellent contribution, we can but hope that "*a more enlightened Department of Education and Science will re-invent the concept of the Schools Council. For all the shortcomings and inadequacies of the practical expression of the concept which existed, it is too good a concept to be forever suppressed by mediocrity and lack of imagination in the Department of Education and Science.*" I urge you to read the accounts to flavour something of the impact of doctrinaire politics upon a body which has served the interest of Primary and Secondary Schools well over a period of twenty years.

REG RICHARDSON
WEF (GB) Council Member
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of one of the Schools Councils
Sub-Committees.

Race, Equality, and Schools

by Richard Willey

Methuen and Co., London, 1984. £3.95 (pbk).

Richard Willey begins his book on *Race, Equality and Schools* with a discussion of changes in policy responses to

the multiracial, multifaith, multicultural and multilingual population of Britain today. During the 1970s the earlier emphasis on the assimilation of diversity shifted toward multiculturalism, encouraging respect and acceptance of the customs and beliefs of different ethnic groups. Willey notes that the implementation of multicultural policies and practice in the education system is now coming under criticism and is regarded by some as a strategy for "control" in respect of ethnic diversity. The author welcomes the development of "anti-racist" approaches which seek to combat intended and unintended racism, in schools and elsewhere, against ethnic minority groups (especially black groups).

Willey's critique of multicultural approaches is regretably negative, and it is often based on the worst rather than the best of educational practice. Many of the teachers' comments and the examples used are drawn from the Little and Willey survey for the Schools Council which was undertaken during 1978-80—over five years ago. Some of his exhortations to LEAs, schools and Examination Boards have been overtaken by events, and Willey does not mention the substantial and influential programme of work mounted by the Schools Council, and which actually set out to implement the recommendations of the Little and Willey Report in the areas of curriculum, examinations, selection of resources, teacher development and so on. The goal of this programme of work (and of the new School Curriculum Development Committee, one of the successor bodies to the Schools Council) was to reduce intercultural and interracial hostility, and to reveal any manifest or latent practices and procedures which might discriminate or disadvantage any ethnic minority individual or group. Some of these developments came to fruition after the publication of this book, but much was happening (and was well known) while he was writing it. Since Richard Willey contributed to parts of the programme, his lack of comment is surprising!

That said, the suggestion he makes for teaching in and for a culturally diverse society are comprehensive and commendable. He stresses the need for a whole school approach involving school policy statements, attention to home-school liaison, pastoral care, ethnic monitoring of pupil progress, clear procedures for dealing with "racist" remarks and behaviour, as well as the permeation of all curricular areas with respect for cultural diversity, and sensitivity to cultural and interracial relations. One whole chapter (out of a total of only five) is devoted to educational responses to linguistic diversity, focussing on approaches to E2L learning, dialect issues, and support for children's bilingualism, and this is a recognition of the extensive responses in this area of multicultural education.

As regards presentation the book is very easy to read and is admirably brief: this is both its strength and its main

weakness. The clear and concise exposition of some of the arguments is helpful and persuasive; yet at times, this acidity understates the complexities of the topic. *Race, Equality, and Schools* provides some useful starting points for discussion, but it is certainly not the last word on the subject.

ALMA CRAFT

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School Curriculum Development Committee

Everyone Counts

ILEA, London, 1985. 46pp.

Everyone Counts, a glossy soft-back published by the Inner London Education Authority's Learning Resources Department, conforms to their usual high standards. It is clear, attractive and easy to read. The use of heavy type close to illustrative material makes it particularly useful for discussion in the staffroom.

Is it possible that there are any teachers within the Authority who are still unaware of bias and insensitivity in educational publications? Are there any, more alarmingly, not yet persuaded of the subtle and negative impact of such materials on the self image and performance of children from ethnic minorities, of disabled children or of girls? If so this book is to be thoroughly recommended to them. In my view its message cannot be reiterated too often.

However there will be some who have had a surfeit of similar messages on the subject of stereotyping and bias. Teachers in ILEA schools have been involved in the examining of practices, drawing up of policies and the reviewing and implementing of them at a time when many of them have been faced with the difficulties of amalgamations. At the same time there has been an increase in the numbers of disruptive children and a decline in the ability of the average child to concentrate. Teachers have been working eyeball to eyeball with their classes, with no time given for the vitally important aspects of their job, namely marking books, record keeping, preparation and most work. All this to a barrage of criticism from the media and the Secretary of State for Education. "In spite of your depression, disillusionment or stress", I say, "read on, with tenacity and professionalism for this is a worthwhile publication". It highlights materials showing ignorance of and insensitivity to people's religions, cultural and moral values, the unequal provision for girls' and boys' interests, the predominance of masculine language, tokenism, the depiction of women and people of Asian and Afro-Caribbean origin as being of low status, a limited range of lifestyles and Eurocentrism.

I was less convinced by the prescriptive part of the book

entitled "Taking Action". The cry will go up — "When?". A term's work could be done on discussion, rewriting and redrawing materials, not, one would hope during the Mathematics lesson. How many out of school hours, one wonders, would be needed by working groups of teachers assessing whole Maths schemes, listing, categorising, recommending, banning, when the time could be better spent relating to the children during extra curricular activities whilst adopting a non-racist, non-sexist scheme.

I found the discussion transcripts interesting but the whole area is sensitive and if one discusses materials with the children one must be perceptive of their reactions. However well meaning one might be, over anxiety to make a point of acknowledging and accepting may well be taken as singling out at a time when peer group affiliations are strong and where children already feel acknowledged and accepted. It is a fact that children of Caribbean origin are the only ones who laugh at Patois. There is a danger of being counter productive by overkill, even though the catalyst of such books is a deep feeling of humanity and justice. It is possible to destroy the good work done, by being too theoretical and cerebral and showing a bad sense of timing and an insensitivity to the needs of teachers, an already overworked and underpaid group.

I admire the motives of an Authority who feel as I do, that these issues are too important to defer and recommend this book with certain reservations. As a post-script, surely the illustration under the number seven on the cover is class stereotyping? Why the cloth cap image?

JEAN HOBBS

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The Community College and International Education: A Report of Progress, Volume II

Edited by Seymour Fersh and William Greene.

Fort Lauderdale, Florida, 33314, Broward Community College, 1984. \$5.00. pbk.

Rather misleadingly, entitled Volume II (Volume I was published in 1981), this volume is a compilation of various documents relating to the development of programmes of international education in the community colleges in four sections. It provides a wealth of detailed information on such programmes. The first section contains papers on the general development and present condition of the growing interest in international and intercultural education. Central to this are the activities of the American Association of Community and Junior Colleges. The second and third sections give information about the support for international education provided by the

State of Florida and the US Department of Education respectively. Section four is devoted to details of the programmes provided at Broward Community College.

The book provides a great deal of specific information which will be of interest only to those who start out with a desire to know what is happening in junior colleges in this field. In a more general sense, this book, and some of the programmes it describes, fail to overcome the basic paradoxes of which the development of international education in community colleges is founded.

The community colleges have long been an example of how institutions of higher education can cater for the needs of a local community. As such they have frequently been held up as a model that less responsive institutions might do well to follow. It is not clear how international perspectives can, or indeed should, fit into that local orientation. There are at least two obvious answers, which one might call international education for peace and understanding and international education for the world economy. The first is based on the view that world political events affect us all, and therefore our local community needs to be seen through the mirror of international relations. The second is that since we live in an economically interdependent world, where local fortunes depend on the state of the world economy, it is prudent for the local community to learn as much as possible about other societies and their economies. At its crudest, this argument comes down to, "There are people here whose jobs depend on selling goods overseas: it would be better if we knew more about our prospective markets". This would seem to be the shakiest of foundations on which to build an international education for peace and understanding. And unfortunately, it is one of the strongest messages which comes through in this book. This is perhaps partly because the book presents details of a variety of courses rather than taking a broader perspective, or tackling the unresolved issues in international education in a systematic way. As such it is badly flawed.

In summary, this is an interesting book only for those who want to know details of what is going on in community college courses in the USA, or who want to piece together for themselves a picture of what is pushing American educators forwards now. In general terms, the book skirts round the big issues in international education.

DR DAVID TURNER

is a member of the WEF International Guiding Committee and a specialist in Comparative Education.

Profiles and Records of Achievement

Edited by Patricia Broadfoot. Holt, Rinehart (Education), 1986. 255pp. Pbk. ISBN 0 03-910679-9.

In 1984 the dedicated campaigning of a small number of individuals committed to reforming the external-examination dominated assessment procedures which have taken an iron grip on education in the UK over the past century was rewarded by an official policy statement which has opened up new vistas for education in England and Wales. The statement declared that all school leavers should be given a record of achievement by the end of the decade. Since so many young people are currently leaving school in the UK with an acute sense of failure after attaining minimal grades in their examinations this is a most welcome development. For the aim of these records, and the pupil profiles which will supplement them, is to stress the unique qualities and strengths of each individual student over a broad range, rather than simply draw attention to the academic weakness of the many young people who fail or score poorly in the current "O" level and CSE exams. It is true that these school-leaving exams are to be reformed, with the introduction of new GCSE exams shortly. But the aim of profiles and records of achievement, as this timely and succinct review points out, is not to replace exams, but to supplement them with a record which will be of great use to employers, teachers, parents, and pupils themselves in giving a broader and more complete picture of the *individual*.

Patricia Broadfoot, who has edited this useful review to which 17 other key workers in this rapidly developing field have contributed, is a leading UK authority on assessment. She contributes a useful introductory chapter based on her experience with early profiling schemes in Scotland which set the stage in the 1970s for the many later developments in assessment techniques which are ably chronicled and analysed by her co-contributors. The book has been divided into three parts. Part I: "*Personal Perspectives*" presents a range of views on the origins of the movement to institute records of achievement and the needs it is seeking to meet. Part II: "*Putting Ideas into Practice*" reviews the immense variety of initiatives taken by local education authorities, schools, and individuals to reform assessment procedures in a series of case-studies of their aims, organization and achievements. Part III: "*Critiques*" provides three different analyses of some unresolved problems in operating record of achievement schemes. A useful glossary of terms and two appendices, one of which outlines the Australian experience in this field, completes this well indexed and well presented book. Recommended as an antidote to the current gloom in the educational world and as a hopeful and constructive issue for all pupils, parents and employers.

MICHAEL WRIGHT is Editor of *The New Era*

REFORMING ASSESSMENT

This issue focuses on the assessment of pupil performance in secondary schools. It has been produced largely by members of the WEF (Great Britain) study group on curriculum and assessment. Pupil assessment is at the heart of the educational experience. It sets the tone, the expectations, the learning style and the relationships between pupils and pupils, and pupils and teachers. In short it is the most dominant influence on what goes on in British schools. It is the view of the British Section that unless changes are found of changing the way assessments are arranged there will be no hope of making significant changes in the curriculum and the quality of school life. Concern at the negative effects of externally imposed subject based competitive norm referenced examinations is widespread. These concerns are familiar to readers of *The New Era* so they are not overstressed in this edition. The emphasis is on the attempts being made in various quarters to find ways forward.

All the contributors to this issue are working towards a "bottom up" rather than a "top down" approach to both pupil and teacher learning. The emphasis is on helping learners to take responsibility for their own development which in turn depends on openness and co-operation.

This theme is taken up in the introductory article where a strong plea is made for the Fellowship as a whole to focus its attention on *the development of the individual* as a caring, responsible, co-operating and competent person. This should surely be the primary goal of education. The rest of this issue shows some of the ways this might be achieved within the field of assessment. Betty Adams leads in with proposals for assessment reform based on a project she and Tyrrell Burgess have begun recently. James Hemming contributes a keynote review of the importance of building individual pupil motivation, and John Blanchard examines the complex relationship between assessment, learning, teaching and curriculum change. David and Nicole Baume report on some of their experiences of helping students to take responsibility for their own assessment and David O'Reilly explores some of the philosophical difficulties of trying to be objective. Major changes in assessment methods can only be done with teacher approval and support, and this requires a major emphasis on in-service development. Jack Whitehead reports on work he has been doing with teachers over ten years; Jane Harrild and Patrick McGovern describe a model they use for preparing teachers for the production of profiling into their schools. Section News includes this issue. These articles give a clear indication

that by reforming assessment we can reform not only the curriculum, but the entire educational process. The time is ripe for such reforms.

JOHN STEPHENSON

NEW ERA IN EDUCATION

In taking up the invitation to guest-edit this issue, John Stephenson continues a valuable tradition within *The New Era* of associate editors participating in the work of the magazine, whose production has always been, and remains, a labour of love. The articles by our guest editor and Betty Adams reflect the concern of the WEF Guiding Committee to maintain the forward momentum of the Fellowship while remaining both true to its distinguished past and relevant to the present. With this concern in mind the Guiding Committee set up two working parties in May to consider the aims and ethos of the Fellowship and to ensure the future of its magazine, *The New Era*. Both working parties reported to the Guiding Committee at its meeting on 25 September, and approved their recommendations with some minor amendments. These recommendations will be considered at the WEF A.G.M. in Bombay. The chief measures approved by the Guiding Committee were the setting up of an Editorial Board to rationalize the many tasks inherent in the production of our magazine, which will also reduce the burden of meetings of the Guiding Committee to whom it will report; a publication programme outlined below for 1986/87; and a change of name which both incorporates the distinguished title of 65 years of campaigning and draws attention to our concern with education. It is hoped to launch "**New Era in Education**" in the Autumn of 1987.

MICHAEL WRIGHT

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Individualism within communities.

A way forward for the WEF?

John Stephenson

The Fellowship has had a full and productive history since its formation in 1921. It has led the way in many major reforms both in this country and elsewhere. It has attracted leading members of the educational community to become members and has inspired a generation of young teachers. It has achieved UNESCO N.G.O. recognition and is established in over 20 countries. It is also in decline. Membership is declining in total numbers and rising in average age. The proportion in active placement is declining and many are members of other organisations and have to divide their time. In contrast with the '20s and '30s there are pressure groups of specialists in all areas of educational interests. We are an ageing shrub in a forest of proliferating and vigorous growth. The choice is clear. We either rejuvenate or die.

The Fellowship flourished because it had a clear identity and a strong message. It was the only major pressure group to be championing the interests of individual learners. It was a cause, a crusade, it had a banner. There is a lesson in that for us today. **The challenge facing us is to find that clear, unambiguous focus;** a focus with which young people might identify enough to want to join; a focus which does not duplicate the efforts of other groupings. I believe such a focus can be found within the original principles of the WEF and in all the recent Conferences of WEF International and WEF (GB). It is also within the recent writings of prominent members.

The theme that emerges is *the development of the individual*. This is a universal interest which has been an integral part of WEF thinking since 1921 when Beatrice Ensor formulated the first principles of the WEF (See April issue of *The New Era*, p26). This is not just liberal-humanism. It is not lost in a time warp under the outdated label "progressive education". It is directly relevant to most of the issues which educators and lay people are concerned about. The pressure on educators is to move in the other direction. We are required to give overriding priority to the needs of society, to distort the natural enthusiasms and development of our children in order to meet spurious standards, common denominators, transitory skills required by industry and commerce, and the changing fashions of those who control our resources. No-one else is championing the education of the individual as a self respecting self confident competent and responsible person as a means of promoting the idea of developing international under-

standing, multi-cultural education, education for the community, for work or for life. People who have these qualities respect them in others. Indeed, clarity of and respect for one's own identity is not possible except in a mutually supportive environment. Identity is relative. It is negotiated with others. As identities develop so does the community which sustains them. It is a false dichotomy to separate individual education from the needs of the community. Communities consist of individuals. To embrace this concept unequivocally would be consistent with our tradition and origins, would reflect the interests and expertise of many present and former members, would carry support throughout the world, and attract new members.

Independent study is based on the proposition that learners will learn best and develop more as self respecting responsible and competent human beings if, in association with others, they take responsibility for the planning and execution of their own education. The alternative is that others do it. That is the road to authoritarianism and dependence. There is a strong educational tradition which supports such a solution. It is possible to meet the needs of society, of industry and of the community, through meeting the needs of the people those groups encompass. It will meet their needs better and therefore will better meet the needs of the wider groups if the learners are given maximum responsibility for their own development. My own experience as Head of the School for Independent Study at North East London Polytechnic convinces me that this is possible. There are, of course, other examples of good practice. If the WEF embraced this new focus its role would be clear: the exploration of practical ways of promoting and implementing its ideals; responding to circumstances and pressures by presenting a distinctively WEF perspective; and promoting and nurturing examples of good practice wherever they are to be found. What would be our banner? We need one in order to have a focus which will enable the Fellowship to be reborn. I suggest that we could recapture the spirit and the enthusiasm of our founders in the decades ahead if we adopted as a new focus for the Fellowship: **INDIVIDUALISM WITHIN COMMUNITIES.**

John Stephenson is Head of the School for Independent Study at North East London Polytechnic, and was Honorary Secretary of WEF (G.B.) from 1982 to 1986.

Reforming Assessment: A way of putting WEF principles into practice

Elizabeth Adams

Introduction

Whatever the constraints on education — and they vary in different countries — members of the WEF have to seize opportunities as they arise for putting their principles into practice. They have also to recognise where these principles have been institutionalised, whether by the direct involvement of members or otherwise. All of us should feel encouraged whenever and wherever individuals are helped by the educational system towards fulfilment of their human potential. The onus is on us all to spread the knowledge of such development *pour encourager les autres*. This article deals with proposals by Tyrrell Burgess and myself for assessment reform which I believe give an opportunity of putting WEF principles into practice not just in the UK but worldwide.

An Example Worth Following

The story of the School for Independent Study at the North East London Polytechnic should be widely proclaimed. For here, since the middle seventies, it has been possible for students to acquire a Diploma of Higher Education or Honours Degree, accredited by the Council for National Academic Awards, on the successful completion of an individual course of study which the student has largely determined from the outset. This independent study is not pursued in isolation. It is not distance study. It is a programme of work planned with the help of tutors to meet the student's own needs as he comes to identify them with the help of his colleagues and the staff. The successful graduate knows why he studied what he did and how he plans to use the skills, knowledge and experience built up over the period of the course. This historic breakthrough in establishing independent study in a state institution of higher education was made by gaining acceptance for a new mode of validation of statements of individual programmes. Its success is seen in the commitment to their work of both students and staff, and in some evidence that graduates subsequently display marked self confidence, competence, responsibility and ability to work with others. Questions now being faced by some of those who were responsible for the introduction of independent study in this one polytechnic is whether independent study can be increased at other levels of education; whether for instance, school students and school teachers can be motivated to

keep evidence of their own achievements and to have their records signed and accredited. In England and Wales the time may well be propitious for such developments. Recently, the Secretaries of State for Education have published two statements by way of official answers to widespread criticisms of the job of learning and teaching being done in schools. One of these, **Records of Achievement**, 1984, is a statement of policy concerning secondary school pupils. The other, **Better Schools**, 1985, is a White Paper covering many aspects of education including teaching quality. Where each of these documents can be seen in relation to World Education Fellowship principles is in the focus on the individual. The Secretaries of State call for a record to be made of all kinds of achievements by school students; and for the quality of individual teachers to be subject to formal appraisal.

Some Proposals for Assessment Reform

There has been a spate of activity in response to these official papers. The rest of this article is devoted not to any summary of these diverse projects but to the proposals put forward by Tyrrell Burgess and myself. We describe how the principles of accrediting individual output could be made to work for both school pupils and school teachers within the pattern currently emerging from the Department of Education. Our proposals concerning student records are already published in Burgess and Adams, **Records of Achievement at Sixteen**, NFER/Nelson, 1985, and are being tried out in a few schools with the help of a grant from the Gulbenkian Foundation. Proposals intended to give teachers and Heads of schools a large measure of control of their own records are in process of being written and are beginning to be tried out by teachers in a project supported by Education Services.

For secondary schools the Secretary of State's policy proposal for records of achievement is a beacon of promise. According to the official statement every school student should be given a document written in plain English, giving factual information about personal achievements together with evidence of attainments in academic subjects. The advice is clear and sound: schools are to enable students and teachers to work together to produce positive records — and in so doing, to reap the benefits of enhanced motivation. The caveats are equally lucid and enlightened: schools are to avoid check lists,

grades and all comparative or derogatory forms of assessment. The concluding section lists six main issues calling for further study and consultation before a decision is made in perhaps three years' time concerning the introduction of records of achievement for "all pupils in secondary education". Tyrrell Burgess and I deal particularly with two of these issues; the problem of the target group and the question of national currency and accreditation. The positive suggestions that we make are intended to help to fulfil the avowed intentions of the policy statement. They show how every boy and girl could receive a summary record at the end of the compulsory period of education; and they describe an institutional framework for giving each record national currency.

Concerning the target group, the Secretary of State speaks of records for "school leavers". The difficulty about this idea is that young people leave school at different ages and often at short notice. Some get out at the earliest opportunity. Others stay until they have completed one, two or even three years of post-compulsory education. Often, students do not know whether or not they will be returning to school after the summer holidays, depending upon the results of examinations or, perhaps, of interviews. In these circumstances no school leaver could be certain of receiving his record at the time that he is most likely to need it. As a practical way of ensuring universal distribution, therefore, we suggest that every school or institution responsible for young people of compulsory school age works to a common cut-off point. Each student should be entitled to receive a record of achievement in April of the academic year in which the age of 16 is reached. All subsequent educational achievements including the results of public examinations would provide separate, additional evidence of attainment.

Making records of achievement is a worth-while process for students and for their teachers and parents. However, unless and until some means are found of accrediting each record, these educational advantages will accrue only as incidental bonuses in good schools. The extension of records to all schools depends upon a satisfactory solution to the problems of how to give records credibility and currency. What is long overdue is the establishment of a framework within which each school and institution can produce records worthy of public confidence.

A Proposed New Framework of Assessment

The framework we suggest has the following four features:

First: teachers and 13 year old students work in a tutorial relationship to develop individual student programmes for the final two years of compulsory education.

Second: a Validating Board of lay persons based on the governing body of each school is established to secure

general external recognition for these programmes. After validation, students and teachers are committed to work towards the fulfilment of these programmes and to keep records of each student's achievements in relation to his own plan. Towards the end of five terms of study and activity each record is finalised in the school, ready for accreditation.

Third: accreditation is conducted by professional persons selected by the local education authority as the local Accrediting Board. Its task is to judge whether the school — and all the other schools and institutions similarly — has fairly presented students' records of achievement in relation to its validated programmes.

Fourth, and finally, a national Accrediting Council for Education would ensure that all 16 year olds in every local authority were receiving their records as of right. This national watch-dog body would deal also with any serious case of misunderstanding or failure on the part of any local authority: the ultimate sanction would be the withdrawal of accreditation from particular schools or institutions.

Our proposals do not deal directly with the financial implications of producing records but the Secretary of State recognises that teachers will need to spend time and use new skills in the task and that there would have to be fees for external assessors or moderators. In our view, the four elements we suggest for an institutional framework can be accommodated within the official policy. In school, the tutorial role is already being developed in some schools. The actual practice of regularly tutoring the same students provides the best in-service training for teachers and in our book we get at the essentials of including discussion and recording "within the school's regular routines", as the Secretary of State wants. Fees would be required for the other three elements as they would in any scheme. There are educational advantages, however, in spending the money on a Validating Board based on the school governors, and on an Accrediting Board appointed by the local authority.

The education system has for so long been ruled by norm referenced terminal examinations that the importance of the process of education tends to be overlooked. **If you can't measure it, forget it**, is the message secondary schools receive. Records of achievement at 16 will give schools a lease on a new life. Teachers, heads, parents, governors and local authority will all be trying to help students come to grips with whatever life holds for them. Students will no longer be justified in complaining that nobody listened to them at school. Each will have an accredited record that he can speak of with confidence and use at discretion.

Elizabeth Adams is a former Inspector of Schools in Surrey, an educational consultant, and a prominent member of the WEF International Guiding Committee.

Personal Motivation: The Key to Effective Education

James Hemming

Introduction

We have all quailed at 19th century illustrations which show rooms of children being instructed by a single teacher, with a posse of monitors to echo his instructions. **That**, obviously, was **not** how to educate the young. But, even now, we have not entirely escaped from the illusions of that system. Its philosophy was grounded in the belief that there were given packages of knowledge and skill which educated adults possessed and the young lacked. The role of education was to transfer the golden packages from the teacher into each of those young heads. Later on, various sorts of standardized examinations were loaded on to the pupils by way of stamping a brand of success on those who had absorbed 40% or so of the packages, and rejecting the other pupils as failures.

In terms of motivation, we are, unfortunately, still running to much the same system, in spite of sundry modifications. The illusion persists that education is a matter of injecting into the coming generation what, according to past and some present thinking, ought to be there. Motivation is in the form of external demand, not personal interests. This makes it a matter of chance whether or not the energies of any particular mind are tapped.

A mountain of evidence now at our disposal, from the physiology of the brain to the needs of contemporary society, refute this brutally ham-handed approach to young minds. Education is, in consequence, today faced with the unrelenting need that we should turn our backs on the past and start again.

We have to work to new dynamics based on the energy to be derived from personal motivation. Education is a process of becoming ourselves and fulfilling ourselves in the context of society. It is an occupation that lasts a lifetime. At any age, there are still parts of our inner selves waiting to be born into the world. This process of continuous becoming is as natural as breathing if it is not impaired by mishandling and discouragement.

Motivated to Live

Any healthy infant is busy finding out about himself/herself, others, and the environment, almost from the first breath. He/she wants to understand the world because it exists. The Mbuti child in the forests of Zaire and the town child in technological society are equally dedicated to coming to terms with what is "out there". The Mbuti child imitates the cries of animals and birds; the town boy

mouths "Brumm! Brumm!" as he drives his imaginary motor-car, or even — alas! — "Bang! Bang!" as he shoots his sister dead. Both are intensely occupied with getting involved, exploring, finding out. The impulse to know is as the impulse to eat. Every nursery teacher knows that.

Learning, then, is an aspect of personal nourishment. The child wants to feed and grow. The mind, unless its appetite is dulled by some extraneous influence, is as eager as the stomach. But here is a problem — human variety. Fifty years ago, people were writing about the perfect human diet. Now we know there is no such thing. True, we all need protein, carbohydrates, fat, mineral salts and vitamins, but the ideal mixture for any individual is a personal matter. One person may thrive on milk; another be allergic to it. Incorrect nourishment can utterly debilitate an individual's energy and *joi de vivre*. Similarly the right nourishment for the mind is what that particular mind needs.

How can we tell what is right for any child? We cannot know, nor does the child know, except in those rare cases, such as that of Mozart, when a single purpose blazes out from an early age. The child has to find out what his particular abilities are by encountering the possibilities of the world around him. It is when an inherent capacity of the child interlocks with some element in the environment that the motive to learn will be engaged. Such engagement is the experience of every child except when his/her environment is so debilitated by sameness and routine that motivation is suppressed.

The motive to learn, then, operates at two stages. Every child has what Sir Bernard Lovell has called "a passion to know" as an inherent component of his humanity. This is, at first, generalized — an exploratory eagerness to find out. If this generalized motive is kept active by encouragement then, over time, it will latch on to specific outlets which are discovered through experience and have immediate appeal because they mesh in with the individual's subjective world of interests and aspirations and, hopefully, with the individual's natural abilities also.

But the interests and aspirations are primary. **Inability** to attain some desired achievement may itself, as Alfred Adler has shown, be a powerful incentive to master an elusive skill. A stutterer, for example, may have a great yen to become an orator and may succeed in his ambition. Demosthenes is the classical of this. But whether the motive towards mastery is a conscious awareness of an inherent ability, or is the reaction to a personal incapacity, it is a highly personal matter.

One can take the child to the classroom — or the student to the university — but we cannot make him/her learn. All we can do is arouse and stimulate his/her personal motivation to learn. And that involves the continuous exploration of possibilities by both teacher and learner. The teacher's stimulus is of tremendous importance, but it can only act upon what is latent in the student's mind.

Learn What?

We do not need to go any further to establish that set menus for learning — curricula, syllabuses and so forth — can be very limiting and inhibiting unless they contain within them a broad spectrum of stimuli capable of enflaming not just one mind here and there but a whole range of different minds, such as will be found in any group of pupils, students, or others.

It follows that every so-called "subject" should be a wonderland of challenge if it is to meet the varying interests of any group of young people. We now realize that mathematics is experienced as alien by so many children because it is often taught as a bit by bit assemblage of established processes rather than as an adventure into numbers, shapes and symbols. Exploration and insight are what mathematics is really not "getting it right" as such. A respect for accuracy should emerge from the use of calculation not from teachers' ticks. Low standards in mathematics are a direct result of the exclusion of personal motivation from the learning process.

The same principle operates in all spheres of learning. What brings insight to a particular mind is exhilarating. Every new discovery is a launching pad into what lies beyond the individual's area of the known. So a stimulated mind naturally moves towards the ceiling of its capacities. You cannot force this; it is a natural growth. Nevertheless, powers have to be discovered and encouraged through the teaching process. So we are brought back to the question of what to teach.

"Teach what?"

The answer has to be "Whatever engages the child's own motivation to learn." As we have already noted, a child wants, and needs, to understand the world around him. All those "Why?" questions of the toddler are directed to this end. Schools, then, should be opening windows on the world; indeed, on the universe. But they must also, in the same process, be forging links between the child's emerging interests and the world elsewhere. The fascinating point is that any road, enthusiastically followed, can lead to all knowledge because everything in the universe is related to everything else.

Subject divisions are arbitrary, patches of reality that academics have made for themselves. Specialisms exclude; that is why we must beware of them until they fall into their natural place, late in education, as the further pursuit of already established interests and skills. All early education should be interrelated and integrated. To say to a child, in effect, "That's not history; that's geography" or "That's not chemistry; it's physics" either by declining to take a question, or by teaching in unrelated forty-five minute slabs, is to close the door on questing minds.

I have often mentioned the small boy who suddenly and inexplicably became interested in drains. People usually take drains for granted, unless they block or overflow. Not so Olaf. Drains fascinated him. His parents were both teachers and, between them, they could deal with most of his questions. So Olaf learnt that drains lead into sewers, and that these are necessary because we live in cities and because, if we don't dispose of the refuse we create, we shall get cholera outbreaks and suchlike. Yes, all cities need drains and always have. Yes, men have to work down them to keep them in order. Yes, some drains are big enough for men to stand up in. Yes, some creatures do live in drains, rats for instance. Yes, when you flush the loo, the contents of the bowl do go into the drains. What happens to it then? Etc., etc.

By the time Olaf was through with his drain phase, he had learnt a lot about engineering, hygiene, biology, sewage farms, chemistry, social services, and other things which do not usually appear in school curricula at the primary stage. He had learnt, too, that all human problems are multi-faceted and complicated. After Olaf's drain phase, his interests spread to an ever broader spectrum of involvement. He caught the idea of planet Earth as an island in space where people live. He asked for a globe for his Christmas present so that he could follow events as they happened. And he was not yet ten.

Sir Julian Huxley used to tell a story about his younger brother, Aldous, the novelist. An aunt was staying with them and became a little unsettled when she saw Aldous standing motionless and silent in front of the window, gazing over the lawn. She felt this behaviour was not quite natural in one so young.

"What are you thinking about, Aldous?" she asked.

Aldous paused for a moment and then, without turning, replied with one word: "Skin."

Apparently the fact that we all live inside bags of skin had suddenly caught his imagination. He was working on the idea.

"Very bright children," some may say. "My lot are not at all like that." But aren't they? I was fortunate to know a teacher who was allotted the task of keeping a group of difficult 15-year-old boys out of the hair of the other teachers who wanted to get on with teaching their more eager

pils. The teacher found that the common interests of this unscholarly group were motor-cycles and football, and he used this as a foundation for information and insight of a kind usually described as history, geography, science, English and mathematics.

His method was to provoke discussion:

"What do a football and a motor-cycle tyre have in common?"

"Both full of air."

"What, you mean like this room is?"

"No, they've pumped it up, aren't they, Sir?"

"Oh, you mean the air is under pressure?"

"Yes, that's right."

"Anyone know the proper pressure for a motor-cycle tyre?"

"About 24psi" (This lot know more than you might think.)

"Is a tyre's pressure the same as a football's or different?"

And off they go into physics, and its application in everyday events. What happens to the pressure if the sun is blazing down on the pitch during a match? It can make a big difference. Some top players like a ball on the hard side; others prefer it a little soft. Or you may, of course, get a cold shower of rain which both reduces the pressure and makes the ball soggy. (Every situation is complex, even a game of football.)

Geography? Here is an intriguing question. How would you arrange a motor-cycle trip around the world so that the passages are as short as possible? Taking account, too, of terrain and road conditions. Work it out in groups. Draw maps. Compare answers.

Anyone like to write a story about travelling over desert country? Anyone like to write a poem about motor-cycling along a lonely road at night? This teacher not only taught these originally aggressive young men a great deal; he also civilized them and gave them back their self-respect and self-confidence. He reached their personal motivation for learning.

We cannot produce a customer-styled curriculum for every individual pupil; but we can explore the students' interests by talking with them about what they would like to learn, and we can encourage and sustain particular personal interests when they are revealed. Personal projects, with time set aside for them, is one way of doing this. Pupil participation is a fairly new idea in education, but it is spreading, and it works.

Perhaps it should be made clear at this point that education rooted in personal motivation is in no way a soft option." It is **more**, not less, challenging than inculcated approaches. This is so because the entire brain is involved and not merely separate functions of it, such as memorization, divorced from application, creativity, or learning content — a divorce which has characterized much

secondary and higher education in the past. The mind thrives on problems, but they need to be both relevant and significant to the learner if they are to generate concentration and application. No student can give more than perfunctory attention to a task that lacks meaning for him/her. Zealous application is the outcome of aroused purpose.

Mobilizing the Mind

If we are to understand the personal nature of motivation, we need properly to evaluate the development and powers of the instrument that mediates all our existence — the human brain.

The brain is not just an inert neural mass, ready to be used for such tasks as we impose upon it; it is a living, growing organ in its own right. From infancy it is mapping the environment, evaluating experience, and laying down neural circuits and systems appropriate to dealing with the world. It thrives on stimulus and variety; is slowed up by too much sameness.

Before birth, and during the first years of life, the main structures of the brain are laid down; after that, the brain circuiting can become ever more complex, but now through extending interactions between the systems set up in the earlier years. You might say that first the house of the mind has to be built and furnished; thereafter we can deploy all the opportunities offered by living in it.

This house of the mind-brain complex has many doors because every room in the brain is in a lively inter-communication with every other room. The mind is, also, busy punching out windows that give new perspectives on the world elsewhere.

Before we leave the house analogy, there is one more point to be made. People are sometimes worried to learn that their brain cells are dying off in thousands. It sounds like remorseless degeneration. But this is not what seems to be happening. A builder often orders more bricks than he needs to build a house. He likes to feel that he has some in hand to deal with changes in design as he goes along. Any surplus he sends back when the job is done. Nature, for her part, supplies vast numbers of surplus cells for the structures of the brain, and disposes of what is left unused when the job is done. By age 50, approximately 10% of an individual's initial supply of brain cells have gone, but the remaining neural organization is ample for full efficiency. New skills can be learnt right away through life.

We are far from understanding the details of how the brain is laid down and wired up, but it is beginning to look as if, to a considerable extent, we make our own brains by the way we interact with the world and subjectively evaluate the experiences we generate. The richer our

relationships with the world, the more complex our brains become. Of course, there are genetical factors involved, as well as experiential and social influences. Yet it would not seem to be too wild a guess to suggest that, whereas the body makes use of its nourishment (input) to lay down flesh, bones, nerves and all the rest of our physical make-up, the brain uses its input to build complex neural relationships. The more stimulating the input, the more the neural connections that are made. Protein deficiency in childhood may cause a loss of intellectual power in adulthood; so, too, it seems, can stimulus deficiency. What we do not use of our physical make-up in our pattern of life is lost, whether it is muscle power or brain efficiency.

The Effective Education of Many Intelligences

Howard Gardner has suggested that we should not talk about intelligences. The main activities of mature mental life — verbal expression, calculation, reasoning, relating spatially and socially, feeling, aesthetic capacity, and the rest — are mediated by their own natural systems, which are first laid down, as we have noted, in the early years of life. These systems are independent but always inter-related with other systems. The effective adult mind needs all these facts of awareness to be well-developed so that a powerful total response can be made to the challenges and possibilities of life. Knowing about the world and feeling about what we know adds up to the mature adult response.

What has all this to do with personal motivation? The basic issue is that no one can predict how a particular mind will, or should, grow. Each mind has to find its own road to maximum effectiveness. And this road will be indicated by its own inherent uniqueness.

We have already referred to the different functions of a mind but not, so far, to the pattern of a mind. But each mind has its own most appropriate pattern — the significance of the way different parts work together. It is no use setting a physically clumsy, tone-deaf child to learn the piano, or trying to make an engineer of an unimaginative student who is poor in spatial ability, or slogging away at teaching a second language when the student's mind has no overall bite in that direction.

What best feeds an individual mind is what that mind readily responds to. By skilful teaching we can tap motivation; we cannot create it. To try to whip up enthusiasm for a study or activity that totally lacks appeal is like trying to blow up a balloon with a hole in it. The moment the pressure is removed, collapse follows.

Accordingly, if education is to be effective, it must be shaped to the discovery and nourishment of personal motivation. There is no other way to mobilize the mind. This truth is the biggest of all the challenges to education

today. Shared experiences are an important part of education; a core of essential competence and perspective, leading to life and work, is needed by all children; apart from those basics, learning is a personal matter so that learning/doing opportunities should be of many kinds. No one can tell, no text-book anticipate, precisely what will turn on any particular personality. Schools have to be opportunity centres where all minds can find something nourishing to feed on, and all individuals enjoy the sense of personal growth that appropriate education generates. The social climate of a lively school — its tone and ethos — itself serves to heighten motivation. People living in a climate of friendly purposefulness invigorate one another.

Meeting the Needs of Society

But if children and students are encouraged to follow their own interests, where shall we find the personnel to carry out the many tasks that a society needs to be done? This anxiety is based on the fallacy that individual and society exist independently of each other. They do not. If the young are educated in constant interaction with the wider world, they will, all along the line, be measuring themselves against the openings society has on offer and deciding where their interests and abilities slot in. Even the unpleasant jobs will not be excluded, provided that they are accorded attractive wages and social appreciation. Now that employment is uncertain, well-built-up personal motivation is especially important. It is the starting point from which individuals may make opportunities for themselves.

We should notice how powerful social influences can be, often proving more powerful than educational stereotypes in deciding what direction in life individuals select for themselves. The schools did not lead, but followed, the computer revolution. Similarly with electronics.

So it comes about that we get most of the dentists, morticians, psychologists, engineers, sewage experts, et al that we need without much contribution from the schools towards that provision. In fact, a large number of occupations are taken up by people who select themselves for them as the outcome of inherent motivation. Ideally, every job would be selected on the basis of self-understanding and the understanding of society.

A corollary to this is that pre-training for specific work is undesirable until a positive commitment to a career has been made. One cannot get quality of performance from an uncommitted, time-serving attitude to work. If a country starts sliding down the scale of productive effectiveness it may be partly due to a lack of realism in education — a failure to teach practical skills — but, primarily, it is due to lack of motivation. Dedication and motivation are aspects of each other.

Educating People to Educate Themselves

These home truths set the scene for an educational system designed to maximize personal motivation. Up to, say, fourteen, children need an education that introduces them to their world in a broad, exciting way. The vital, specific life skills — communication, calculation, practical ability, enjoying expressive activities, enjoying working with others — should be taught against a background of experienced need and a foreground of practical application. This assures high motivation and involvement.

From fourteen onwards especially, study should be concentrated on the individual's interests, aptitudes and abilities, whether in the advance of practical skills or carrying out a study in depth of a particular interest, and always within the perspective of a widening understanding of the world, and extending participation in the life of the community.

It must be emphasized here that *any* study in depth — and not just formalized courses — requires high standards of scholarship, so that an individual study in an area of interest can always be the basis for high academic attainment, as is happening in The School for Independent Study at the North East London Polytechnic, where diplomas and degrees are being awarded — backed by the Council for National Academic Awards — for personally selected study projects.

The huge advantage of making assessments, whether at school or in further education, on the basis of personal motivation is that **it validates together both the topic and the person**. Failure to give personal motivation its proper place in the educational process results in the wholesale rejection and down-grading of potentially competent individuals whose particular interests and abilities do not happen to square with the standardized expectations of the traditional educational system. It is horrifying to think how much ability has been wasted in the past by this misfit.

The story is told of a highly successful and respected shoe manufacturer whose parents had him ear-marked for an academic career. These ambitions were checked when he failed to pass his "O" Level in English. In a huff at the set-back, he turned against schooling and was lucky enough to pick up a job in a shoe shop. He became interested in shoes and rapidly advanced, eventually becoming an expert. Now a notably successful business man, he was asked back to his old school for prize day. The Head Master, anticipating a few words about hard work to encourage his pupils, asked the visitor: "I wonder if you would be kind enough to tell us to what you think you owe your success as an industrialist."

The speaker thought for a moment, then said: "I owe my success, Head Master, to failing my 'O' Level in

English." Responding to the gasp that followed, he added: "and refusing to let it get me down."

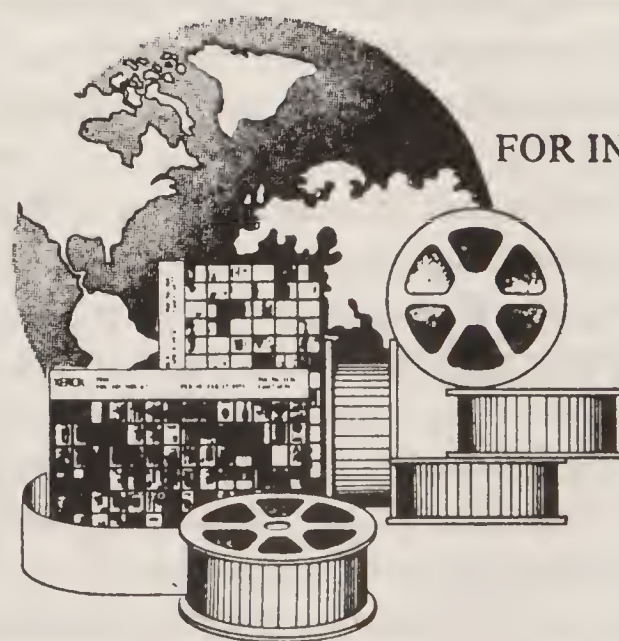
Unfortunately, not every reject survives the blow so well. If assessment, as well as courses, were related to personal powers, no such blows need ever be given. We shall be both a happier and a more productive society when that stage in education has been reached.

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Assessment, Curriculum Development, and Teacher Training

John Blanchard

Introduction

In this article I shall consider four questions about assessment, the school curriculum and processes of change. The argument developed is mine, not necessarily the view of Dorset County Council of the Southern Regional Examinations Board. They, with the Department of Education and Science, sponsor the records of achievement pilot-project on which I work and on whose experience I shall draw. The project has now run four of its ten terms' span and become entangled with the other local and national initiatives centring on assessment and entailing in-service training. The four questions are these:

1. How should schools' assessments of pupils be improved?
2. How might changes be brought about?
3. How might the curriculum have to change to match the requirements of the new forms of assessment?
4. How might in-service training have to change to match the requirements of the new curriculum development?

1. How should pupil assessment be improved?

About this question there is greater agreement than about almost any other concerning the reform of education, of secondary education in particular. The following points, then, may be taken as a rationale for the current wave of interventions by government into curriculum-management:

- assessments should not be confined to pupils' academic competence as revealed under closed, end-of-course examination, but should refer to activities undertaken throughout courses as well as to extra-curricular pursuits
- assessments should positively highlight pupils' achievements rather than rate them negatively against a standard or against one another
- the administration and operation of the qualification process should involve, not exclude, pupils' own teachers and others in the local community
- as high a proportion of the school population as possible should be the target for assessment and certification;

It is worth rehearsing the reasoning behind those assertions.

Conventional exam results have proved to be poor predictors of success, though they were never intended by their early designers to serve the purposes to which they have been put. Widespread reliance on academic grades in selecting candidates for employment and study has had a notoriously detrimental effect on the curriculum. The tendency has been for teaching to be confined to what is ultimately tested. Employers as well as further and higher education staffs realise that there are aspects of character and experience which contribute to a person's suitability for a career, but which elude normal testing, being apparent rather in day-to-day performance and even in activities and hobbies outside school. Hence the move toward forms of assessment which cast as wide a net as possible to gather evidence of capability.

It is now recognised that our methods of assessment have erred on the side of the negative. The stress falls on deficiency. Where the result is a grade or a score, we learn the extent to which the performance falls short of a hypothetically excellent standard. Where pupils are compared and ranked, they are distracted from thinking about and acting on their learning. It is as though the purpose of assessment were to establish one's place in a natural order, to which one might as well be resigned. Generally we have grown accustomed to a demoralising and demoralised culture of school-testing which consigns the majority to categories of mediocrity and failure. As a consequence, self-esteem is tarnished, confidence undermined and motivation distorted in all but a complacent or resilient few and those who trust that success can be bought as well as won. Hence the fresh impetus toward emphasising the unique and positive features of pupils' performances.

If assessments are to become less restricted and less dispiriting, and manage to reflect the genuine quality of pupils' all-round abilities, the co-operation of people close to the ordinary course of events will have to be enlisted. Those who best know the pupils and their work will have to take direct responsibility for making assessments sufficiently flexible and finely tuned to identify pupils' individual achievements. It will not be possible to pluck out of the air the summative accounts of pupils' final attainments; these will require a firm basis and careful development in the conscientious monitoring of progress. The formative assessments that serve pupils' and teachers' interests during the course — directing their attention toward what needs to be done in order to promote

learning — should be the reservoir of description and evaluation on which published reports should draw. Hence the encouragement toward locally assessed and locally moderated coursework.

That a significant proportion of the population should leave statutory schooling without any formal testimony to their efforts and attainments is shameful, wasteful and dangerous. Assessment should be the means by which achievements are articulated and accredited; without it teaching and learning lack consciousness and direction. A record of achievement should be the corollary to everyone's right to education. We cannot afford to give young people the impression that their knowledge, insights and skills are valueless. Hence the development of records of achievements for all.

If all these improvements and the reasons for them concerned only the final reporting of pupils' accomplishments, the problem might be a great deal simpler than it truly is. For then, all that would be required would be for new, improved qualification techniques to be invented. The trouble is that the improvements and the reasons for them involve aspects of assessments that have more to do with recording achievements than reporting them. Perhaps we need to place at the head of the list of improvements for assessment the necessity of regarding assessment as intrinsic to teaching and learning. For assessment to serve any sensible function, and for it to fulfil the aspirations GCSE, TVEI and records of achievement projects have of it, we shall have to cease seeing assessment as something that starts when education stops. Unless we change our outlook and custom, it will remain possible to read the specification for assessment's reform (above) as though assessment were a problem divorced from the curriculum, susceptible to a kind of solution that would leave the general pattern of events in school and elsewhere quite unaffected.

2. How might changes be brought about?

The answer is clear: by using assessment to enhance education. And in order for that to happen a number of shifts are required:

- away from assessment as a means of classifying pupils towards assessment as a means of identifying proficiency, diagnosing difficulty and launching future efforts
- away from assessment as something done to pupils toward assessment as something pupils do in order to fulfil their own plans
- away from assessment as an infrequent or periodic ritual toward assessment as a recurrent reviving of performance in terms of the work's purposes, its challenges and outcomes.

The significance of these shifts should not be underestimated. They inevitably run counter to much of our habitual thinking and practice. If they did not, there would be no need for change. Movement toward such values and styles of operation will meet at the very least inertia, and most likely resistance.

For such profound and far-reaching change to occur schools will require the commitment — in understanding and resources — of their communities, governing bodies and local authorities. All will have to subscribe to a statement of aims such as this: education is concerned with the development, through activity and study, of freedoms and responsibilities; its broad aims involve the individual's intellectual, emotional and physical growth and the individual's increasing capacity to see self in relation to the world, to see selfish interest in the light of communal interest. Assessment's role will then be to assist and attest such a process of education.

3. Changes required in the curriculum

Now the scope of the third question is apparent. How might the curriculum have to change to match the requirements of the new forms of assessment? It follows from what has gone before that the crucial change is from a curriculum dominated by terminal examinations to a curriculum determined by schools' explicit aims.

It is as though education had for decades been working in reverse, allowing first degree, advanced level and ordinary level exams to dictate the curriculum for fourteen-year-olds, if not for eleven-year-olds. Assessment's new role makes it the servant, not the master, of the teaching and learning. Whether or not the instigators of the present assessment reforms are aware of these repercussions is not clear. What is clear is that schemes of work will have to find what might be an unfamiliar, deliberately articulated source of purpose and sense of direction.

The course of learning, hence the teaching, will have to be guided by two factors: on the one hand, the features of intellectual, emotional and physical growth that education would foster, as defined by the school's curriculum; on the other hand, the pupils' needs, interests, plans and ambitions, as defined by the pupils. Education is the sum of the two pursuits: teaching and learning. Teacher and learner alike need to articulate intentions, review progress and modify actions in the light of such monitoring. Both partners need to share with one another their initial, changing and final reflections, for it is ultimately their combination that determines the quality of the endeavour. And this is the schools' responsibility — to establish and maintain the means for such communication and co-operation.

It should now be expected of schools that their curriculum statements answer these questions:

- what concepts and skills are pupils' activities designed to develop?
- what personal qualities are developed by their activities?
- how are the purposes of their activities communicated?
- how do the pupils participate in the setting of targets and the direction of the work?
- how are pupils encouraged and enabled to match their own perceptions of their activities with their teachers' perceptions?

4. Changing in-service teacher training

Here an answer to this article's last questions begins to take shape. How might in-service training have to change to match the requirements of the new curriculum development? The changes that will be necessary in teacher training mirror the changes impelled within the curriculum by the new approaches to assessment. The kind of piecemeal and disjointed INSET that we have been used to will be inappropriate. Stand-and-deliver instruction is as counter-productive in the teachers' centre as it is in the school classroom. Giving teachers answers to the problems of assessment and curriculum development — even if the answers were absolute, universal and available, which they are not — would not in any case equip teachers with the ability or the will to design, implement and evaluate their own aims and methods. For that is the purpose of the teacher training that is now required. Teachers in training will not have to learn indirectly about curriculum development; they will have to practise curriculum development directly as partners with their trainers. And they will want to be assured of thorough support in several crucial ways.

Local and national government needs to be confidently committed to the improvements that are sought for assessment and the curriculum.

Having recognised the scale of the task, appropriate resources need to be provided, principally in the form of time and space, for teachers to create, launch and continue to operate their curriculum and its improved assessments.

Finally, training will be necessary to prepare teachers to run the cycle of curriculum development, implementation and evaluation under their own steam. For that is the outstanding implication here. Teaching can no longer be thought of as having one dimension — and that a misguided one — the transmission of knowledge. It comprises three elements: framing purposes; matching those in constructive experience with the learners' needs, interests and talents; and assessing their progress and the curriculum's effectiveness.

The kind of training that is needed should provide:

- insight into and experience of teamwork: sharing the roles of chair and recorder, for example; attending to

diversity of view; trialling ideas; and so on

- identification with and sympathy for the pupils' position: engaging in the same kind of activity as pupils in order to refresh one's learning; sharing reflections and recollections of early learning and school experiences; and so on
- opportunity to create or re-create at least part of the curriculum plan: concentrating on the articulation of concepts, skills and qualities that activities will seek to promote
- opportunity to explore other people's experience in the same field and to know the objective conditions and constraints that will affect the school's work.

That makes a challenging agenda. The careful re-definition and resourcing of teaching will be indispensable. And the new arrangements for the provision of in-service training are an opportunity to set in motion the kind of plan here outlined.

John Blanchard, a WEF (GB) Council Member, is a member of the Dorset County Assessment Team, and is based at the Wareham Teachers' Centre.

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Learner, Know Thyself: Self-Assessment and Self-Determined Assessment in Education

David and Carole Baume

Summary

We all need information about our performance if we are to perform more effectively. In education, such information about performance (otherwise known as feedback, or assessment) is usually given by teachers. Indeed, the whole process of assessment is almost always under the control of the teachers. Self-assessment involves you, the learner, giving feedback to yourself. The wider and more powerful "self-determined assessment" involves you in deciding the kind of information you want to obtain, the kinds of questions you want answered, about your performance; and the use you will make of this information. You then obtain this information, from yourself and from whatever other sources you decide are appropriate. Like any other skill, the skill of specifying and obtaining and using feedback needs practising. This skill can and should be learned during formal education.

Introduction — effective human action and learning

Most effective human action, and therefore most learning, has these four components:

- 1 deciding on the task or goal.
- 2 planning the stages of the task.
- 3 carrying out the plan (adjusting it as necessary).
- 4 evaluating (or obtaining feedback on) the success of the task.

For example:

- 1 "The printing of black-and-white films."
- 2 "Read about it; decide what chemicals and equipment are needed; get hold of some negatives ..."
- 3 "Set up the equipment; mix the chemicals; follow the instructions ..."
- 4 "Judge the prints; how good are they? What should be done differently next time?"

What happens in education?

- 1 The task is very often given to the learner by someone else (the teacher).
- 2 So, also, often, is the plan.
- 3 The learner then carries out the task.
- 4 Almost always, the feedback comes from someone else. (Again, usually, the teacher).

Thus, out of the four activities involved in effective

action, and effective learning, the learners generally have control over, and indeed carry out, only one. For many people, progress in education has involved allowing the learners greater control over the first two of these activities; deciding what to do, and planning how to do it. Generally, however, teachers or other experts have kept control of assessment. This should not, and need not, remain so.

From assessment to self-assessment to self-determined assessment.

In conventional assessment, the assessor judges the work of the learner. The criteria for judgement may or may not be explicit; explicit or not, they are almost certainly determined by the teacher; the criteria may or may not be made known to the learner. The results of the assessment may be used to guide the learner's future learning, or to award the learner a qualification (or not).

In self-assessment, the learner makes judgements on her/his own work. Again, the criteria may or not be made explicit. They may be determined by the teacher or by the learner before the work is carried out or afterwards. The learner can use the results to guide future learning; the teacher can use the results (or not) to award a qualification (or not).

In self-determined assessment, the learner decides the kinds of information s/he wants to obtain about her/his work, the kinds of questions s/he wants answered; and the most appropriate people to provide this information. The learner also decides what use(s) to make of this information — within any institutional constraints.

It follows that self-determined assessment will make use of conventional assessment and of self-assessment (and peer assessment and almost any other kind of assessment). The crucial difference is that, whatever the assessment technique being used, assessment is always under the control of the learner — the learner decides what will be assessed, and when, and how, and by whom; and what use will be made of the various outcomes of the assessment.

The next section contains four assessment examples. The three examples of self-assessment were not (but could have been) part of a scheme of self-determined assessment. The fourth example moves towards a form of self-determined assessment, using a combination of self-, peer- and conventional assessments. In each of the examples, assessment criteria play an important part. In the first

example, these criteria are chosen by the teacher. In the second, third and fourth examples, they come from the students. These sources of criteria are not mutually exclusive; the collaborative development of assessment criteria, in student groups and in joint student/staff sessions, can raise and explore important issues about the nature of good and bad performance.

Some examples of self-assessment and self-determined assessment in education

Example A: Student marking in electrical engineering

David Boud (Ref 2) describes how, since 1978, third-year undergraduate students at the University of New South Wales have marked their own examination papers (and those of an [unknown] fellow student) on electronic circuits. The students use model answers and marking schemes supplied by the staff. If the self-awarded mark and that awarded by the other student marker differ by more than 10%, the paper is re-marked by a staff member. Otherwise, the students' self-mark is accepted. A random sample of papers is also staff-marked, to discourage collusion. Boud reports a saving in staff time, and a positive student response.

In this example, the marking scheme is staff-determined, and explained to the students. The marks earned do contribute to the students' qualifying assessment. The students are involved, albeit in a formal and constrained way, in their own assessment; and they like it.

Example B: Exploring assessment

In a session aimed at helping first-year mechanical engineering students at North East London Polytechnic (NELP) to study better, one of the authors (David Baume) invited students, first to answer some simple engineering problems, and then to devise model answers and marking schemes for these questions.

Initially, the students were reluctant. "Marking", a student said, "is the lecturer's job." Eventually, though, the students accepted the task. Debate was usually intense. The students fought over half-marks; they argued the relative importance of "right answer" versus "correct reasoning"; some wanted to penalise untidiness; they discussed vigorously the merits of alternative ways of working out the answers. When the marking schemes were completed, the students were given some alleged student answers, and were invited to apply their marking schemes to these answers. More arguments; the laboriously-arrived-at marking schemes did not make marking the simple, automatic task they had expected. This was a learning exercise;

no marks were earned which affected course outcomes. The students together devised assessment criteria, applied these criteria, and talked with each other about assessment. At the end of the session, they talked about the need to ask tutors which parts of an answer the tutors considered important. Marking was, perhaps, slightly less of a mystery to those students. They reported feeling that they had been let into forbidden territory.

Example C: Self-assessment in Independent Study

The authors teach on NELP's Diploma of Higher Education by Independent Study, where students carry out the first three-and-a-half of the four activities above (choosing their goal and tasks, planning a way to achieve their goal, and then carrying out the plan. The students also specify the work on which their tutors will assess them.) This year, we suggested to some students that they develop their own assessment criteria for the next piece of work they were due to carry out. We invited a group of part-time students, each about to start writing a new essay in their chosen area, to answer these questions before they wrote the essay:

- 1 What would make this essay very good indeed?
- 2 What would make it not very good?
- 3 What would make this essay acceptable?
- 4 What would make it unacceptable?

The reaction was — "Good idea, but it sounds too difficult."

Accepting this, we asked them to take an essay they had already written, and answer just two questions about it:

- 1 What was good about it?
- 2 What was bad about it?

The resultant discussions ranged over technical considerations (grammar, spelling, handwriting or typing); structural issues (length, headings and organisation); writing style (seriousness and humour, first-person versus third person); research (selecting sources, taking notes). This introductory activity gave the students the confidence to tackle the four questions about the next essay. In this example, the students set their own criteria for the assessment of a piece of work. Initially, not surprisingly, they found criteria-setting unfamiliar and difficult. Ways must be found to help them over this difficulty. We found one way; answering the two questions above, and sharing their answers with each other and with us. Other ways are needed.

Example D: Collaborative learning in management education

One of the authors (Carole Baume) was a student on

North East London Polytechnic's post-graduate diploma by self-managed learning programme. She was responsible for almost all of the four activities of learning identified in Section 1 above, surrendering only the final decision about the award of the Diploma to the Polytechnic's Assessment Board. (The course is described in Ref. 3.) Although she was not able to make the final decision about the award, she and her "set" of some 4 fellow students made a recommendation to the assessment board. This recommendation took into account three elements: her own self-assessment; the peer assessment of the rest of her set (with whom she had devised and agreed her learning goals and learning programme); and the more conventional assessment by two members of academic staff (which she had requested on particular parts of her programme). In this example, the students negotiated (with fellow students and staff) their own goals, programmes, assessment criteria and assessment methods.

Changing the Assessment Climate

Rob walks differently into the office, holding out an essay. "Here it is. I'm afraid it's not very good ..."

"Don't tell me how bad it is, Rob, that's my job."

Then a thought occurs.

"I won't be able to read it for a couple of days. Take it away, and bring it back on Friday with a critique. You tell me what's wrong with it — and what's good about it."

"Oh. Righto."

That's one of the ways the change can begin. The authors have found that small, localised experiments are a good way to start. The example of self-assessment in Independent Study (example C above) involved one small group of students taking charge of the means of assessment and the criteria of assessment of one piece of work — at their tutors' suggestion, admittedly! The next step is to enable the students to make their own decisions about when and what assessment they carry out. Changes in the assessment climate, like any other kind of changes, are less painful and more successful when jointly worked out and well-supported by peers. This is true both for the staff developing the new approaches and for the students who carry them out. (Best is when staff and students work out the new schemes together, of course...) Carole's experience of collaborative assessment (example D above) is a good example; but less formalised support groups for students and staff should be encouraged. David Boud's comments on the introduction of self-assessment into higher education (Boud, Ref 2) are also relevant here:

"Staff embarking on self-assessment should have some degree of commitment to the theoretical premises and values

implicit in the practice. No degree of commitment guarantees freedom from implementation problems, however. Before trying to implement student self-assessment, staff should closely examine how they conceptualise themselves as teachers ... However in the climate of most institutions, profound educational questions may be raised once self-assessment is begun."

Conclusion

We all need (although we will not always welcome) feedback on our action, to help us determine how to act differently next time. Feedback may come from us, or from others. And, separately, it may come in response to questions we have asked, or it may come unbidden from the judgement of others. Developing the questions is a valuable task, whether the answers are to come from ourselves or from others. But deciding when and about what to ask questions — in other words, taking control of this vital part of our own learning — is even more valuable. So, as self-determined assessment is important for life, it needs to be learned. As it is also difficult and, sometimes, threatening, where better to practise than in the safe place that school or college should be?

Footnote

In this article the authors have concerned themselves mainly with self-assessment and self-determined assessment in formative or monitoring assessment. Self-assessment and self-determined assessment also have a place in summative or qualifying assessment. The authors are working on this in their own programmes. If you've made it work or have any ideas about it, please contact me at the address below.

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- 3 Cunningham, I. (October 1979); Self managed learning and its roots in independent study; North East London Polytechnic.

The following sources, though not directly referenced here, have informed our thinking:

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Personal Learning and Objective Assessment

David O'Reilly

Introduction

This article offers an exploration of the boundaries between what can legitimately happen in education and what can be validly assessed. In particular, it seeks ways to bridge the rift between the personal and public significances of learning which may be opened by inappropriate forms of assessment. Since it is partly the story of a personal quest, I intend to proceed by reflecting directly on some of my own experiences of assessment and attempting to render them intelligible.¹

I will start with some close encounters with traditional assessment. My intention here is not to provide a systematic critique of the exam system, but to tease out some sense of the conception of the learner-tutor relationship which it embodies. A notion emerges of the exam as a ritual which channels powerful energies generated in assessment, where unacknowledged uncertainties in the learning relationship come to a head and would, if not channelled, subvert that relationship. This view furnishes a perspective from which to reflect upon two non-traditional approaches: in tutoring the Open University **Risk** course, which explicitly addresses uncertainties in knowing and assessing; and in tutoring on courses at the School for Independent Studies (SIS), where each student negotiates an individual learning contract, including the form of assessment. While each of these courses offers a radical revision of what can and should be assessed, it may be that their full potential is still constrained by deeply engrained attitudes, expectations and fears. Though this article is largely based on experiences of Higher Education in Britain, discussion of assessment inevitably raises more general issues of the nature of education. I have attempted to draw these out as a diagrammatic model for each of three modes of assessment examined.

Orthodox Assessment: Close Encounters of the Unseen Kind

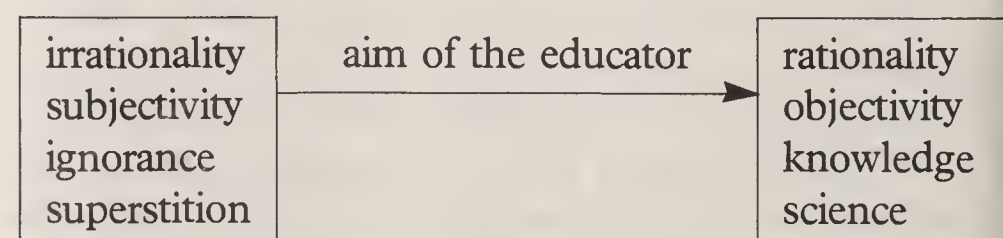
A colleague told me a while ago of a detective novel she is writing, which begins when the body of a student mysteriously plunges from the roof of the Great Hall of the Polytechnic into the midst of a Finals exam which the student should be sitting. One can imagine the consternation caused by this rude reminder of the physical crashing into the cerebral sphere of the exam room, and one might

guess at the ironic implication that the student's soul may be undergoing a rather more significant form of assessment elsewhere, so that the total image conveys powerfully a sense of mysterious dissociation (of mind, body and spirit). And I recollect with a slight shock that the first piece I had published in an educational journal was full of falling bodies, and it was about examinations.² In the form of a report by an American Professor, it advocated an improved version of the Cambridge Method of Assessment, in which student scripts are thrown down the stairs of the Department and assessed according to how far they fall: in the Revised Cambridge Assessment Protocol the students themselves are thrown down the stairs.

I trust that no one has attempted, in the pursuit of objective criteria for assessment, to implement the Revised Cambridge Protocol. The satire of unfeeling objectivity was surely too crude and the paraphernalia of data and references too obviously spurious to mask the message that assessment procedures did violence to the personal meaning of a student's education. This strikes me still as a starting point for some useful insights into who does what to whom and for what reason in the name of assessment, but it is now complemented by experience, in the subsequent twelve years, of the stresses upon the tutor in making judgements about a students' work, especially in marginal cases, where assessors differ and the fragility of their judgement is exposed to scrutiny.

I would like to suggest that excessive stress for tutor and student alike is generated by a model of education which itself puts unreasonable stress on the dimension of rationality. This is illustrated schematically as Model A (Figure 1).

Figure 1. Model A: Education as a Rational Process



Though grossly oversimplified, Model A is intended to capture the ideological commitment to rationality which has gained sway first over science then all branches of knowledge and learning. The words grouped at each end of the arrow are by no means synonymous, yet proponents of this model will use them almost interchangeably, the one cluster tainted with moral opprobrium, the other a

reversed ideal. Perhaps this is a legacy of Cartesian dualism³, but if the Model has any validity, it reveals a one-dimensional and polarised modality, an untenable burden for a human kind that cannot bear too much reality.

Lest I appear entirely negative about examinations, I should say that the article on the Assessment Protocol was very much laden with anxieties around personal identity and direction in life. To be frank, I was good at exams, as were many of my colleagues in an educational system which produced us and which we now tend in turn to reproduce. Looking back, I can see how my education, punctuated remorselessly by examinations, shaped that most important of curricula, the curriculum vitae. Eleven Plus marked a cutting off from my working class roots; science "A" levels propelled me from a Christian Brothers' Grammar School an atheist; and three year's studying science at Cambridge eroded my faith in rationality. With perverse determination, I was educating myself out of the communities which were supposedly educating me.

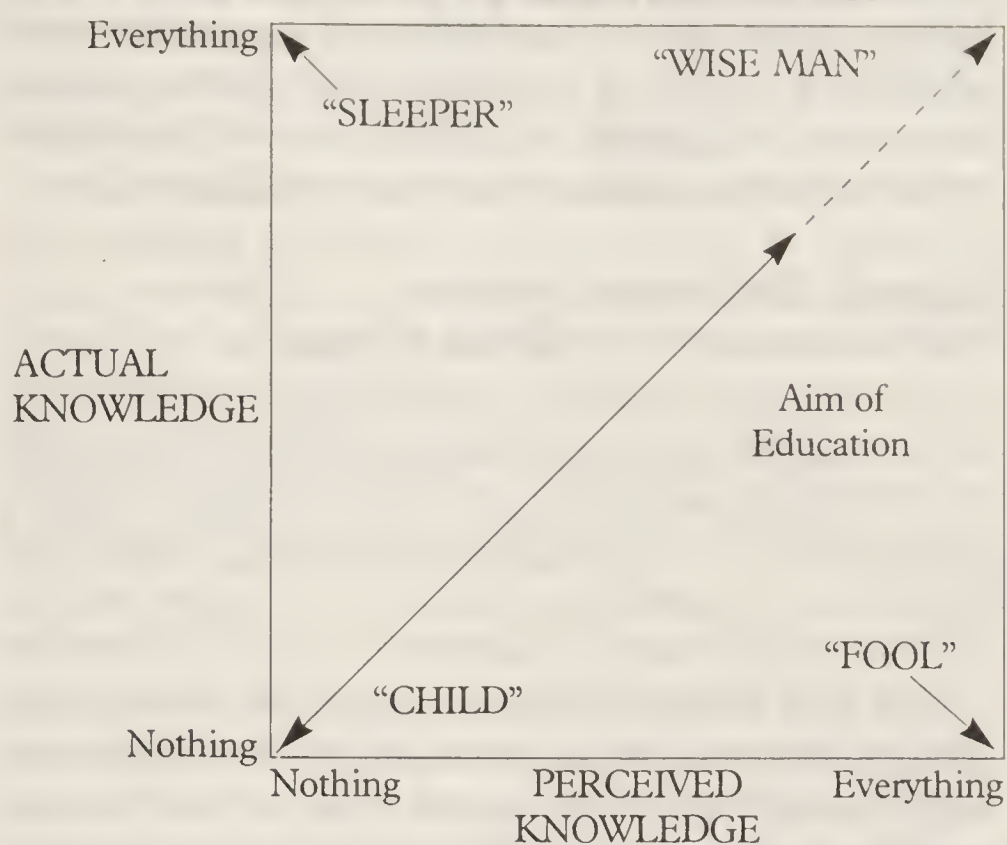
In retrospect, I can see that Finals at Cambridge could have been an appropriate culmination of a social process of education, a sort of rite of passage in which one's acculturation to the tribe is tested (the exam itself), deliberated upon by a secret council of Elders (the Assessment Board) and solemnly celebrated by initiation (the Award Ceremony). Embedded in a shared cultural context, the stresses of the exam ordeal would be accepted as part of growth, of metamorphosis. For those who started the values, the certainties, of College and University, it would celebrate a meaningful communal experience: for myself, it marked a transition to an outward journey of exploration. And yet, absurdly, the anxieties persist: I still dream sometimes I have missed my Finals ... and my identity is shattered).

Risk: Exploring Uncertainty in Assessment

Superficially **Risk** appeared little different from most other Open University courses, centred around a set of Course Units and assessed by a mixture of written assignments, computer-marked assignments, project and exam. However, it soon became clear that there would be a strong reflexive element, requiring both student and tutor to acknowledge uncertainty about knowledge and judgements. We were to proceed with the supposition that merely to know is not a complete outcome of education, that equally important is to know how much one knows. A model of educational endeavour corresponding to this hypothesis is depicted in Model B (Figure 2).

Figure 2.

Model B: Education as a Reflective Process⁴



The course Handbook for **Risk** quotes an Arab proverb which may clarify the rationale for this model.

"He who knows and knows that he knows,
He is wise, follow him.

He who knows and knows not that he knows,
He is asleep, awaken him.

He who knows not and knows not that he knows not,
He is a fool, shun him.

He who knows not and knows that he knows not,
He is a child, teach him."

Interpreted in terms of Model B, this would suggest that the aim of education is to attain a balanced awareness between knowledge and self-knowledge and to pursue each in equal measure. Education is thus depicted, again in a very simplified form, as a two dimensional process, integrating subjective and objective components of knowledge. For our purposes, the pertinent question is, how far was the course able to devise forms of assessment appropriate to its philosophy?

The most ingenious response to this problem was the Probabilistic Computer Marked Assignment, affectionately known as the Prober. In an orthodox computer marked assignment (CMA), a tick is put against one of a given set of possible answers to a question and the computer marks it either right (100%) or wrong (0%) — the very epitome of objective assessment. In the Prober, the student is asked instead to put against each option a probability representing her degree of certainty in that answer and is rewarded with a score calculated from the probability put against the correct answer. Let us consider an example where there is a high level of uncertainty about the right answer.

Qu. Nevada is adjacent to which one of the following?

1. Colorado. 2. Idaho.

The orthodox CMA would force the student to suppress her uncertainty and guess at the correct answer. The Prober would allow expression of uncertainty and calculate a score on a scale designed to penalise unwarranted high levels of certainty, but not to penalise expressed levels of high uncertainty (see Figure 3).

**Figure 3. CMAs and Probers:
The Consequences of Being Wrong**

	CMA		Prober			
	Incorrect Guess		Expressed Uncertainty		Unwarranted Certainty	
	Answer	% Mark	Response	Score	Response	Score
Colorado	✓	0	50%	86.9	100%	0
Idaho			50%		0%	

This brief account of Probers cannot do justice to the subtlety of the concept nor to the details of its implementation. Each person on the course, tutor or student, was asked to complete regular Probers and in return received a computer print-out of scores and cumulative indices, of rather fearsome complexity. In principle, given a sufficiently long sequence of Probers and feedbacks, the respondent should be able to adjust the calibration between what he knows and what he thinks he knows, putting him perhaps on the road to wisdom in Model B. In practice, only long-serving tutors or the student population as a whole generated sufficient data to check degrees of calibration with any precision, so that most students relied on the other components of the course to achieve broader insight into the interplay of their knowledge and beliefs. Not least of these was the willingness of the tutor, in feedback on essays, to discuss uncertainties in assigning a grade. Though I was already disinclined to cloak judgements in dogmatic expertise, it was very supportive for the course explicitly to encourage dialogue in this area. Here too the shared experience of attempting Probers and trying to make sense of the feedback helped establish common ground for a learning encounter. Since there was also a danger that Probers, with their logarithmic scores and computerised feedbacks, might be perceived as a particularly threatening imperative to be totally rational and scientific in assessing uncertainty, it seemed to me that a major function of tutorials was to deal with anxieties and fears. It is the latter realisation, rather than the elaborate device of Probers, that has been of greatest value to me in other learning contexts, such as tutoring independent study.

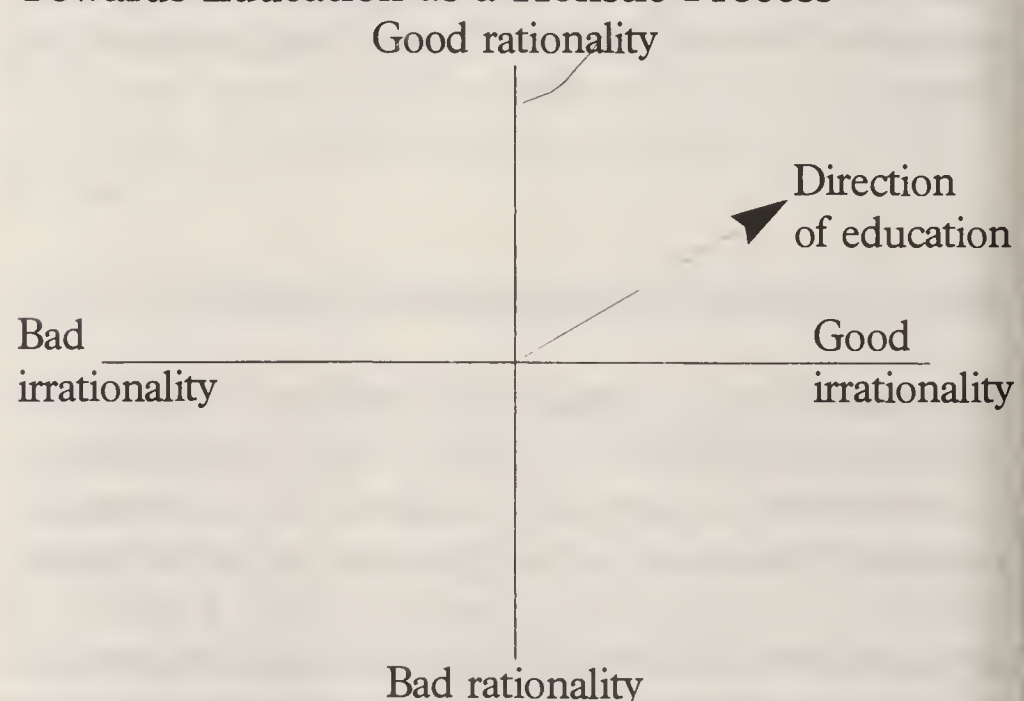
Independent Study: Autonomy and Assessment

The School for Independent Study is a high risk enterprise which has firmly established learner autonomy as a viable option within Higher Educational provision. Simply to

enable people to design and negotiate complete programmes of study around personal educational needs immediately throws into question the inter-relating roles of student and teacher and raises fundamental problems about assessing learning which has not been routinely depersonalised within a uniform syllabus. Moreover, these two issues are intimately connected, for while the remarkable and distinctive work produced by independent study students depends very much on the commitment of both student and tutor, the public credibility of the award and its continuing accreditation by the Council for National Academic Awards depends upon demonstrably rigorous assessment. Here we have in another guise the tension between subjectivity and objectivity resolved unilaterally in Model A. Let us consider whether the experience of Independent Study suggests an alternative model and, if so, what forms of assessment might be appropriate to it.

For the past few years as a potential supervisor of independent study students I have advertised my special interest area as "alternative realities", with the result that I have worked with many students whose interests lay in what a rationalist would consider the wrong end of the arrow in Model A — for example, various astrologers, Jungians, Reichians, and even a practising Fortean. The high quality of much of their work has caused me to reflect on the supposed dichotomy between rationality and irrationality, and to wonder what would be the consequences of considering an "and" relationship between them, as shown in Figure 4, rather than the "either-or" dichotomy of Model A.

**Figure 4. Model C:
Towards Education as a Holistic Process**



For the moment I would prefer to leave the terms "rational" and "irrational" indefinite and suggestive, though it is tempting to import theoretical meanings, such as Jung's more complex notion of complementary rational functions (thinking and feeling) and irrational functions

(sense and intuition). If a calculated vagueness over terminology is accepted, then I would claim two advantages for Model C over Model A: firstly, that it makes explicit the value judgements in its construction; and secondly, that it opens the possibility of cultivating "irrational" factors as a positive aim of education. In comparison with Model B, which is overtly concerned with conscious knowledge, Model C admits unconscious knowledge and modes of awareness other than knowing under the term "irrational".

When I deal with students at the SIS I endeavour to deal with them as whole people. Though they have to set out their programmes of study in the form of an analysis of individual educational needs and a rational plan to satisfy them, I try to be sensitive to the educational fantasies that give the plan its personal meaning and to the usually hidden emotional charges which may determine whether the proposed objectives will be safely attained. In a sort of extension of Roger's unconditional positive regard, I accept the underlying fantasy and work from there with the student. I would suggest that a tutor who denies the irrational dimension of the student's project will be unable to facilitate effective learning. Further, that demands for critical self-appraisal without emotional support can be educationally destructive (though long recognised as a useful prelude to indoctrination). Implemented within what remains an unequal relationship, self-assessment can become a subtle process of inculcating the tutor's criteria at a deeper level and students will rightly treat it with suspicion. The effectiveness of any method of assessment purely depends on the student-tutor relationship it signifies and how the parties concerned feel about it — especially whether they feel safe and in control.

Perhaps qualities like confidence or intangibles like personal growth are harder to measure objectively than goblets of knowledge or demonstrable skills, yet they may still be the most valuable outcomes of learning. As a tutor, I am often aware of change within a student's learning that is difficult to express precisely. This suggests that one should be wary of relying on objectified learning (a dissertation, a painting, a video) if one is to appreciate what the learning means. It may be that a face-to-face encounter will communicate this much more fully, through empathic understanding. To accept this premise may be a step towards accepting that assessment should not be just assessment of work, but assessment of learning in a broader sense, of the work in its personal and social context. But accepting the subject as well as the object, we need not throw the student down the stairs.⁵

Summary and Conclusion

For each of the courses we have considered I have tried to indicate how its form of assessment represents a corres-

ponding model of educational endeavour and to argue that choice between alternatives is an ideological choice as well as an educational choice, (though in the ideological aspect at least, it might be a choice that is neither conscious nor rational.)⁶ The choice made delimits what is to be considered educationally valid, real and assessable. In turn the meaning of being assessed or being an assessor is firmly embedded in social relationships of hierarchy, equality or autonomy.

So much for the theoretical analysis: in practice things are much messier and people are unpredictable enough to transform their circumstances. As the reader will no doubt have noticed, if there has been growth of awareness in my understanding of the nature of assessment, it has not been achieved smoothly or without contradictions. If it continues to develop it will be through being in a creative educational environment where it is possible to experiment and to share risks with students and colleagues alike and to learn with them. Working in Independent Study gives me considerable optimism in that respect.

Notes and references

1. To echo Michael Polanyi, "... my argument ... is a systematic course in teaching myself to hold my own beliefs", (**Personal Knowledge** RKP 1958 p299).
2. "Assessment in a liberal institution", *Journal of the Association of Liberal Education*, 1977.
3. For an excellent discussion of the legacy of dualism and the emergence of holistic responses, see **The Turning Point** by Fritjof Capra (Wildwood, 1982).
4. **U201, Course Handbook Risk** (Open University Press, 1980) p10.
5. Though I do not have space to discuss it in the paper, developments in new paradigm research may generate exciting insights into ways of integrating objective and subjective dimensions. See **Human Inquiry: A Sourcebook of New Paradigm Research** edited by Peter Reason and John Rowan (John Wiley and Sons, 1981): an appropriate entry point might be Chapter Thirty-four, "Making sense as a personal process", by Judi Marshall, pp395-399.
6. For a rather more dramatic exposition of all this, c.f. Wilhelm Reich **The Mass Psychology of Fascism** (first published 1933; 4th Edition, Souvenir Press, 1982).

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Teacher Self-evaluation and Curriculum Reform

Jack Whitehead

Introduction

My last report to New Era (Whitehead 1977) "**A new era in curriculum development and evaluation**" summarised the approach to curriculum reform and self-evaluation employed by a small group of teachers in the area centred on Bath, south-west England. I pointed out that the improvements in classroom practice were sustained by the teachers' self-evaluation of the differences between their ideas and their practice. Over the past ten years the in-service support from the School of Education at Bath has developed into a major centre for teachers who wish to use this approach in their attempts to improve the quality of their practice. What began as a modest attempt to understand how a small group of teachers worked to improve their practice has grown over the past decade into an integrated approach to professional development which uses action research to generate an educational theory which can be directly related to educational practice.

Motivating Teachers

The key to this movement rests upon the motivation of teachers to overcome the experience of the educational values in their curriculum practice. The approach to teacher self-evaluation and curriculum reforms is grounded in the action-reflection (See Carr & Kemmis 1983) spiral of:

Experiencing concerns or problems when educational values are denied in practice.

Imagining a range of possibilities for improving practice and choosing one to act on.

Acting in the direction of the imagined improvement.

Evaluating the outcomes of the actions.

Modifying the concerns, problems and ideas in the light of the evaluations ...

The curriculum reform begins with the sense of dissatisfaction with present practice. We work with the teachers on six questions:

1. What is your concern?
2. Why are you concerned?
3. What do you think you could do about it?
4. What kind of "evidence" could you collect to help you make some judgement about what is happening?
5. How would you collect such "evidence"?

6. How could you check that your judgement about what has happened is reasonably fair and accurate?

As you can imagine this kind of in-service support requires sustained commitment over a prolonged period of time. The accounts of researchers who have done most to develop the approach are contained in their books and Higher Degree Dissertations. (Green 1979, Foster 1980, Barrett 1982, Forrest 1983, McNiff 1985). In addition to these accounts of the practice of individuals we are now working on the possibilities of developing the approach within institutions in a collaborative form of research. Working with Maureen Barrett, a colleague from the North East London Polytechnic who is now working as a consultant in Bath, we have just finished a year long course, "Supporting Teachers in their Classroom Research". This course was supported by the Department of Education and Science and the Counties of Avon, Somerset, Wiltshire and Gloucestershire.

Similar Experience Elsewhere

A number of other initiatives which follow the above pattern are:

- (1) **Ron King** has organised an action-research programme for lecturers at Bath Technical College. Referring to the above questions he writes:

"Lecturers are encouraged to note their preliminary answers to these questions and to discuss them with the group as a way of introducing their research proposal to the group and as part of their ongoing evaluation. Each investigation into an individual's educational problem determines how the course evolves for that individual. The programme outlined below is intended to provide a framework that allows for the uniqueness of each investigation and at the same time to allow professional concerns about practice to be shared. It follows the systematic sequence: agreed problem, imagined solution, action, evaluation and modification of the action in the light of the evaluation. Afternoon workshops include opportunities to develop skills and exchange experiences through presentations, discussions, and individual tutorials."

- (2) **John Covell**, a senior lecturer in in-service education, has integrated teacher self-evaluation into an action-research approach to curriculum reform in his work with Further Education Lecturers at Huddersfield Polytechnic. John describes the course process as follows:

"Each course member on joining the course will be encouraged to work towards making an improvement in their own practice. The extent to which an improvement is realised by

each course member could be used as a criterion of the effectiveness of the course design. In order that the aims of the course might be realised and a consequence improvement in practice be achieved, it is necessary to ground the content of the course in the practices of the various course members. For this reason what happens on the course must be congruent with and complementary to what happens in the course members' own practice; the course should be perceived as a forum where issues and concerns and problems can be aired and analysed and where tentative solutions can be evolved and developed. The course will also provide an opportunity for course members to reflect and learn from experiences gained in their practice when implementing their planned solutions."

(3) A third initiative is in the area of the Technical and Vocational In-service Education of Teachers (TRIST). Some thirty teachers in ten Avon schools are beginning the process of curriculum review and evaluation using the list of questions above.

Some Implications for Educational Theory

When I made my last report to *New Era* the view of educational theory which dominated educational literature ensured the supremacy of the academic philosophers, psychologists and historians, over what counted as educational knowledge. The reflections of competent practitioners on the nature of their own practice and their claims to know this practice were held to be crude maxims which would be replaced by principles with more fundamental theoretical justification in a rationally developed theory. The teacher/researchers associated with action-research at the University of Bath have rejected this approach to educational theory. They believe that a valid form of educational theory is emerging from their self-evaluations of their curriculum practice. They use the insights from the disciplines of education in their accounts of their attempts to improve the quality of education with their pupils.

In stressing the importance of teacher self-evaluation you may think that I am not concerned with the validity or objectivity of the accounts. Nothing could be further from the truth. The teachers' accounts are subjected to the criticism of a "Validation Group". We have used groups which vary in size from 3 to 12. They are constituted by colleagues from school, advisers, research students and lecturers from Further and Higher Education. We provide the Group with a copy of the account well before the meeting and ask them to consider such questions as:

Is the report a valid description/explanation of a process of education?

Are the values which characterise the process as one of "education" clearly expressed in a way which is logical, understandable and agreed?

Are the student's claims to educational knowledge in this report adequately supported by the evidence?

Does a consensus exist in the validation group on the nature of the values which characterise a process as education?

Because the studies usually take place over a year or more it is usual to hold several validation exercises. The teacher/researcher is then given the opportunity to take account, where he or she feels it is justified, of the criticisms of the group in developing his or her enquiry. The clearest example of a Validation Group in action is provided by Martin Forrest (1983) in his MED dissertation, "The Teacher as Researcher". Martin provides the evidence which shows how a primary school teacher's self-evaluation of her own practice leads to an improvement in the quality of education with her pupils.

In using this particular approach to validity I am conscious of the support provided by Michael Polanyi et.al. (1958/1975) in his *Personal Knowledge*, and by Jurgen Habermas (1979). I encourage all the teachers I work with to take the decision to understand the world from their own point of view as individuals claiming originality and exercising their personal judgement with universal intent.

"To claim validity for a statement merely declares that it ought to be accepted by everyone because everyone ought to be able to see it ... The affirmation of a scientific truth has an obligatory character; in this it is like all other valuations that are declared universal by one's own respect for them."
Polanyi and Prosch 1975.

"It is the act of commitment in its full structure that saves personal knowledge from being merely subjective. Intellectual commitment is a responsible decision, in submission to the compelling claims of what in good conscience I conceive to be true. It is an act of hope, striving to fulfil an obligation within a personal situation for which I am not responsible and which therefore determines my calling. This hope and this obligation are expressed in the universal intent of personal knowledge ... Any conclusion, whether given as a surmise or claimed as a certainty, represents a commitment of the person who arrives at it. No one can utter more than a responsible commitment of his own, and this completely fulfils his responsibility for finding the truth and telling it. Whether or not it is the truth can be hazarded only by another, equally responsible commitment."
Polanyi 1958.

The social criteria we use to criticise our claims to acknowledge appear to conform to Habermas' view on what claims to validity I am making if I wish to participate in a process of reaching understanding with you. I assume that action-researchers have a responsibility to present a claim to knowledge for public criticism in a way which is comprehensible. The researcher must justify the propositional content of what he or she asserts, and justify the values which are used to give a form to the research's

life in education. The researcher must be authentic in the sense of wanting to express his intentions truthfully. Habermas says, and I agree, that a claim to authenticity can only be realized in interaction: "In the interaction it will be shown in time whether the other side is 'in truth or honestly' participating or is only pretending to engage in communicative action".

The issue of educational values in a teacher's self-evaluation of curriculum practice is fundamental to the approach outlined above. We use video-tape in our attempts to understand the nature of the educational values which are giving a form to the teacher's practice. Like Feyerabend (1975) we think that the meanings of our values emerge in our attempts to overcome their negation. This is why we think we must show our practice in visual records and point to the practice in which we are experiencing the denial of our values. As we move through the action-reflection spiral we clarify the meanings of our values in practice.

In Conclusion

It would be inconsistent of me to think that I could communicate the essence of this approach in the form of a written article. What I hope to have done is to stimulate your interest so that you will be encouraged to contact those people who are developing the approach in their curriculum practice. In looking back over the past ten years of development I am struck by the importance of power and politics. The growth in the movement has always taken place when an individual or group has pursued a well formulated policy in the politics of an institution. It has taken a great effort of will on the parts of each individual mentioned above to make headway in their institutional contexts. This commitment to participate fully in decisions which affect our lives has been a crucial determinant in taking the movement from the position of ten years ago to the present (see Raven 1984). Of all the qualities I note in the teachers I work with it is this determination to create a participatory democracy in the workplace which I would distinguish as fundamental to our success.

To Follow Up ...

Publications from the Action-research Programmes include:

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(For further information from these individuals write to: The Convenor, Values in Education Research Group, School of Education, University of Bath, Bath, England, BA2 7AY.)

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The INSET Needs of a School Developing a Profiling System

Part One — A Theoretical Model

Jane Harrild

Introduction

This article and the one which follows deal with the in-service education and training (INSET) needs of schools which are developing their own assessment systems via the profiling of their students. For a school to develop its own system of profiling it would need to experience a school-focused programme of in-service education and training (INSET). School-focused in this context refers to teachers involving themselves in activities which tackle a series of issues concerned with the introduction, or continuing development, of a profiling system. Profiling must be seen as an aspect of curriculum development and the potential benefit of school-focused INSET work is that the curriculum and the teachers develop together: as teachers collaborate and co-operate in an attempt to improve the curricula of their particular schools, they are at the same time improving their individual professional skills. Although potentially extremely rewarding, school-focused INSET tends to put greater demands upon teachers than does attending an externally organised course because at the heart of the approach is an emphasis upon collaboration and interpersonal relationships within a school.

A Needs Analysis

If the INSET work is intended to develop strengths and to mitigate problems within a school, then these strengths and weaknesses have first to be identified, and then INSET activities have to be planned and organised in a way that will be effective in addressing those identified needs.

A needs analysis must take account of the views of all the teachers in a school and a list of priorities can then be established. Such a needs analysis might:

- i) give information about profiling developments within the United Kingdom and elsewhere
- ii) engender a sense amongst teachers of being actively involved in a collaborative and participatory undertaking with colleagues within the school
- iii) encourage the development of new skills which have been identified as being essential to the introduction and/or development of a profiling scheme
- iv) persuade teachers that some of these skills they

already possess to a very marked degree

- v) generate a sense of confidence amongst teachers
- vi) enable teachers to understand the nature and intentions of profiling by raising awareness of the implications associated with such a development.

Some of these needs are quite specific, for example the development of new skills. Others, such as the development of an understanding of the philosophy of profiling are amorphous concepts towards which all INSET work will contribute. Having identified in-service needs, the needs may then be reformulated as INSET aims.

Involving colleagues

Questions then arise concerning the best means of involving colleagues in in-service activities. Only at the school level can such decisions properly be made and a range of approaches, which includes some of the following are often useful:

- i) Whole school activities, which are relatively rare events because of their scale, are an important dimension of INSET concerning profile developments. If in-service work is to be largely school-focused and if profiling as such requires a whole school involvement, activities organised for all teachers within a school seem unavoidable.
- ii) Small group activities organised both with identifiable groups, such as a department, or groups of teachers representing a range of department and years
- iii) Discussions with individuals on a one-to-one basis
- iv) Employing teachers with experience in aspects of profiling within the school to provide INSET work with staff at a different level of development
- v) Talks from "experts", workshops, role play, discussion and feedback in order that staff receive information and foci for discussion and are involved in experiential learning situations
- vi) Discussion of practical classroom issues pertaining to profiling schemes. Additionally, in-service work must allow time for reflection and discussion if it is to lead to a considered next step.
- vii) Visits to and visitors from other schools where teachers have experience of profiling and profile schemes.

Some schools may choose to work predominantly with small, identifiable groups of teachers whilst others may adopt the individual, one-to-one tactic more deliberately but, whatever approach is decided upon, flexibility is evidently required when making decisions relating to developing strategies involving colleagues.

Activities and Issues

On the issue of what in-service activities are essential for the development of profile schemes, most of the following areas will need to be addressed:

- The philosophy of profiling
- Range and examples of possible formats
- Subjectivity and profiles
- Counselling and negotiation skills
- The purposes and techniques of assessment
- Formative, summative and ipsative profiles
- Language and profiles
- Cross-curricula skills and qualities
- Personal qualities and profiles
- Use of profiles to those outside schools
- Reporting and recording information on students and the use of micro-computers
- Classroom management and the use of time
- Interaction in the classroom

Prescription here is neither possible nor desirable, as INSET programmes have to be appropriate to the defined needs of an individual school, but these areas are likely to emerge as being of prime importance during the developmental year of a profiling system. Other areas for INSET more appropriate to the post-developmental phase of work would seem to be:

- a) Value judgements and stereotyping in profiles.
- b) Discussions concerning the summative document and the presentation of the profile as a whole.
- c) Linking the profiling statements to curricular aims so that the profiling scheme truly reflects learning programmes.
- d) Discussions about whole institution time.
- e) Familiarisation of all teachers with the profiling system both in terms of the mechanics and philosophy of the scheme.
- f) Involving students in profiling in a meaningful way and creating the atmosphere for dialogue between students and teachers.
- g) Reviewing and modifying the profiling system in the light of experience.

It is abundantly clear even from these lists, which cannot claim to be exhaustive, that the introduction of a system of profiling and the maintenance and modification of that system once operational requires a wide and varied support system of in-service programmes. Indeed no

aspect of school life or educational issue escapes examination once the intention to develop a profile scheme has been actively embraced by a school. A delicate balance has to be maintained between overloading staff with too much information too soon, with the result that teachers feel overwhelmed and therefore demotivated, and too little activity which may mean a loss of momentum.

Evaluation

An important dimension of the in-service programme, indeed any in-service programme, will be the evaluation of the work. Evaluation in this context is a process of constant reflection on the process involved and requires of the participants that **they** make judgements on those INSET activities in which they are involved. The approach indicated here inevitably relies on subjective data collected from a variety of sources. It requires open and honest discussion, amongst all teachers within a school, so that suggestions and opinions may be formulated. Teachers need time for discussion and the sharing of perspectives about the in-service work they have been engaged in, and time to arrive at decisions about possible modifications to the programme. Evaluation is the key to guiding in-service activity and moving developmental work forward. It is evaluation which brings the dynamic dimension to INSET programmes and it is essential that the intention of the evaluation be made clear and explicit to all involved otherwise the outcomes of such evaluation will be disregarded.

An evaluation strategy should be central to school INSET programmes as the means by which teachers develop themselves and control those programmes. The INSET activities have to be evaluated both as individual components and as parts of a long-term plan, and judgements have to be made as to how far each component contributes towards the realisation of the overall INSET package. Success or failure of the school-focused approach to in-service work may ultimately depend upon the degree of enthusiasm with which teachers undertake **for themselves** the evaluation of their own INSET programmes. All teachers within a school need to understand the profiling initiatives in the context of their school whatever their level of involvement. For many teachers, this co-operative model of in-service activity represents a new area of professional involvement and probably demands different skills from those which they have developed as individual members of staff.

What is crucial is that the approach to school-focused in-service activities is flexible and **rooted in classroom reality**. Indeed, classroom issues are at the heart of school-focused INSET work and make it meaningful to teachers.

Part Two – Developing the Profilers; Making INSET Work

Patrick McGovern

Staff Set Their Own Agenda

There have been few innovations in education which have required so much of teachers, in the way of new attitudes and more effective skills, than profiling. Two years experience of delivering INSET related to the development of pupil profiling confirms this to be so. However the training of individuals in the development and acquisition of new skills is only part of the picture. There is an assumption behind training, as a strategy for inducing organisational changes, which is based upon the psychological fallacy that since work organisations are made up of individuals, we can change the organisation by changing its individual members. There is a plethora of evidence to refute this proposition (cf. Watson, 1969). The assumption is not so much an illogical proposition as it is an oversimplification which neglects the interrelationships of people in an organisational structure and also fails to point to the aspects of individual behaviour which need to be changed.

This fallacy has been described as the “myth of the hero-innovator” (Georgiadis and Phillimore, 1975). Teachers will be familiar with the effect of returning from the latest “course”, full of new ideas, beliefs, values, “fired with enthusiasm from having sat at the feet of the master”, only to be met with “He’s got religion” syndrome or the “We’ve tried all that before” complex. In addition the individual works within a complex culture which has many and often competing priorities. If the old way of doing things is still perceived as being the most effective and least complicated, then why change? The radical changes implied by a move towards pupil profiling which is concerned to alter the quality and nature of a school’s assessment practice must be rooted within the individual learning milieu of each school. Assessment lies at the professional core of a teacher’s life (Goacher, 1983) and as such any change will have major implications both for the individual and the organisation. It is for this reason that the author firmly believes that real change is more likely to arise when a school staff are empowered to negotiate its own values and prepare its own agendas for action. The role of the INSET provider in the context is to help set up strategies for making school-followed development work. The model currently being used for the project could be described as a supported “cascade” although some have described as the “burst mains” model.

Setting it up

As regards the current project a sixteen-day (one day per week) programme was organised for the ten school co-ordinators in the Autumn term 1985. The first four sessions were pre-planned and were concerned primarily with information-giving and awareness-raising. Each co-ordinator was encouraged to review current practice and prepare a statement of intent (i.e. what they and their schools hoped to achieve during the development phase of the project). They were also invited to consider strategies for introducing change in their own schools. These were presented to the group for reflection and debate. Where it was felt appropriate the author was invited to come to the school to work with small groups of teachers, meet with the management team or even run a whole school “training” day. The remaining twelve sessions in the Autumn programme were negotiated according to the needs of the co-ordinators. The final session of that term was devoted to development reports. Each co-ordinator presented a brief paper on school developments to date, outlining progress and presenting new plans for the immediate future in the light of those developments. This process is repeated at the end of each term. The development report is the result of systematic, self-critical, focused enquiry and is made public to the group through rational dialogue. The climate of analysis is very much supportively critical. The two report sessions to date have been stimulating and have provided support and vigour for the individual developments.

In the Schools

The bulk of the work during the Spring and Summer terms has been in the schools. The team has come together on a number of occasions to tackle a particular problem or interest. These sessions have been participatory workshops where the intention has been that each individual should leave the session feeling that they own whatever has been produced.

Underpinning the content of the Autumn programme was a research training programme which was designed to enable each co-ordinator to undertake the development in a vigorous and systematic way. In particular, time was spent considering the action/reflection cycle (Kemmis, McTaggart, 1982) in an attempt to enable co-ordinators to

to plan, act, observe and reflect effectively. In formulating the general plan, co-ordinators were encouraged to consider the whole milieu of the school, the effect of change on others, ways of monitoring the effect of change and to develop internal strategies for reflection within school. It is important that some action follows quickly: identify some one aspect that should be changed and do it. A good principle here is the KISS (Keep it Suitably Simple) principle. This change should be observed, monitored and reported on. The report should provide reference material to permit focused and reflective dialogue with colleagues. As a result the cycle moves on.

To guide and sustain this school centred process, a set of principles and a descriptive model were negotiated, firstly with the team and then with individual schools. These are not prescriptive or intended to constrain individual initiatives but rather serve a supportive function, helping teachers to locate their development work. The whole process could be described as attempting to translate the four purposes of the DES policy statement on Records of Achievement (July 1984) into practice.

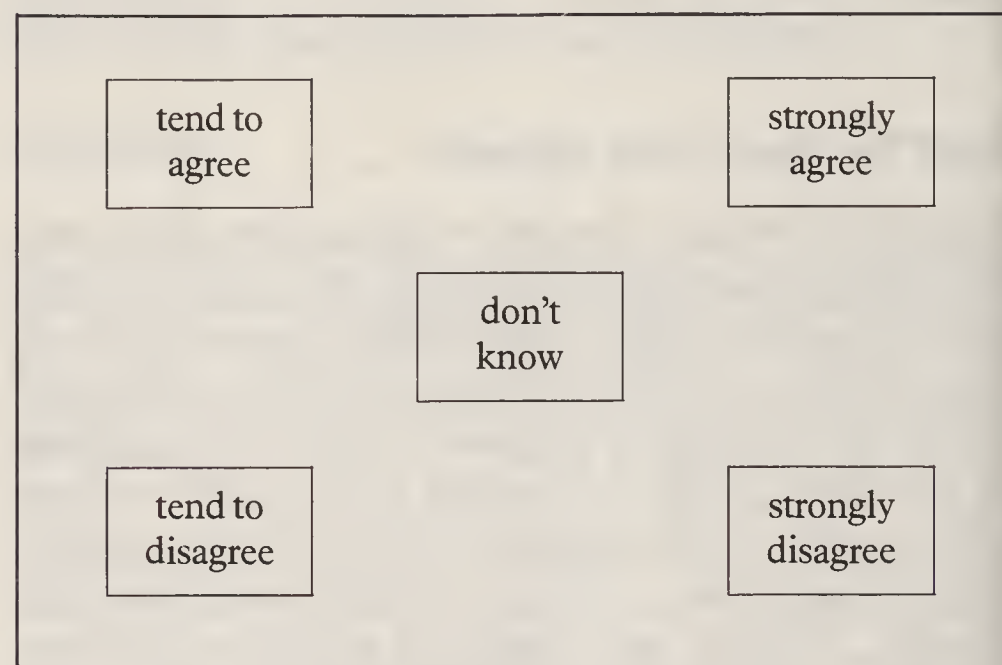
To summarise then the INSET process employed is basically: identify the problem/issue, imagine a solution, try out a step towards the solution, reflect, modify and repeat. The author's role has been to enable and sustain this process.

Some Useful Activities

In addition to co-ordinating and supporting the ten schools in the project the author has also run one day sessions for other groups concerned with the development of profiling and Records of Achievement. A major constraint here is the shortage of time with the group and the impossibility of follow-up support. However the same dialectical principle has been applied. Each day starts with the posing of a problem, e.g. "Young people achieve more than examination results but do they get any credit for it?" The author believes that it is very important to give recognition to the professional expertise or practical knowledge of experienced teachers and having posed the question or helped them to formulate the nature of the problem they should be enabled to imagine a creative solution. In fact the expert, if such a being exists, has to get out of the way in order to allow the creativity of the practising teacher to get to work. Therefore each part of a day's programme is participatory in nature with very little didactic input. A number of strategies are employed: brainstorming, individual work, small groups (threes, fours), buzz groups, large groups (sixes, eights), whole group exercises, role plays, simulations, video and audio cassette and card sorts.

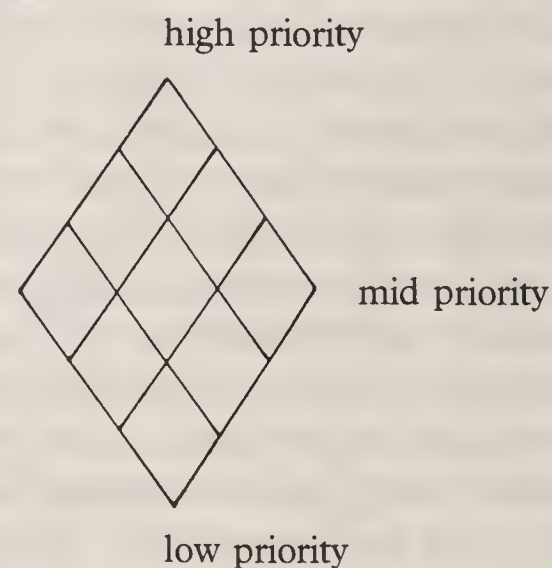
An effective way of starting off a day's INSET is to use a sort of physical attitude scale. For this exercise you need a

large room, some attitudinal statements, five cards and up to thirty people. The room is set out with the five cards (on which has been written "strongly agree", "tend to agree", "don't know", "tends to disagree", "strongly disagree") distributed so:



Staff are asked to respond to a number of statements and go to the position which best reflects this attitude. The statements should be fairly provocative, e.g. "Pupils should be actively involved in their assessments". (The person running the session reads out the statement and does not allow any discussion or further explanation at this point.) Staff take up their position (allow some time for staff to see who has gone where) and are then invited to make eye contact with someone in another position and to go and discuss their different positions. After a few minutes the organiser invites staff to change positions if they wish. A good statement to conclude this exercise is, "The current form of assessment practice is inadequate". This exercise is a good ice-breaker and gets course members talking and thinking. The author has forty-one statements which can be used for this exercise but no more than five are needed for a session, and these should be chosen according to the theme of the day.

A second exercise which has proved particularly useful is a card sort using a priority diamond. This has been used to get staff thinking about the purposes of assessment. For this exercise you need a set of cards cut to fit the squares on the **priority diamond**:



Each card has a different statement written on it about the purposes of assessment, e.g. "The purpose of assessment is to select pupils for sets" or "The purpose of assessment is to guide pupils" etc. Staff are given a pack of fifteen cards (thirteen have statements on them and two are blank so that members can write their own statements) and a diamond. They work in small groups (perhaps threes) and agree where to place the cards on the grid. This takes at least 15 minutes. They then join another group of three and agree a joint grid (again this takes at least 15 minutes). The aim is to arrive at two or three grids from the whole group. From this the organiser can negotiate a priority grid for the whole group. This is put up on the wall and referred to during the rest of the day. This exercise has proved to be a good stimulus promoting dialogue and focusing thinking on assessment.

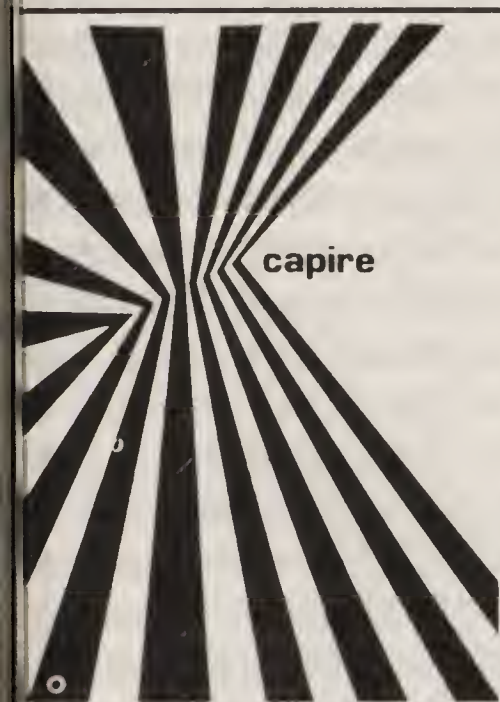
There is in fact a whole range of such activities — the building game, fears in a hat, questionnaires — but the underlying principle is that the course members should be actively involved in the process and when they arrive at a solution, it is their solution — they own it.

Conclusion

At the end of such a day it is important to design a re-entry activity, a "back to earth/where do we go from here"

exercise. This has taken the form of writing down an action plan or, after a prolonged course, the "magic carpet" exercise. This involves getting the members to close their eyes and imagine that outside there is a magic carpet. They are going to get on this (the organiser talks them through) and fly back to school. On arrival they meet four colleagues who want to hear all about the course. What are they going to tell them (allow time for thought), who are these staff, what status/role do they have, would they be interested in working on the development? Next time they meet four members of staff who are vaguely aware that they have been out on a course; they are not particularly interested but will listen if they are pressed — what do they tell them? Finally they meet four members of staff who are hostile to the fact that they have been out, they don't want to know about the course — what would they tell them? This exercise requires sensitive handling by the organiser but is very worthwhile in getting staff to start thinking about the culture and context in which they will have to work before meeting it head on.

Jane Harrild is a WEF member and Research Officer for the South Western Profile Assessment Research Project, University of Bath. Patrick McGovern is the Project Director.



Science Creativity and Education

Firenze - Palazzo Vecchio
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Round the world: WEF section news

WEF INTERNATIONAL GUIDING COMMITTEE

Dr Madhuri Shah, WEF President, visited London in August and met members of the Guiding Committee at a reception at the Commonwealth Institute organized by WEF General Secretary Rosemary Crommelin. The main item of discussion was the preparations for the Bombay Conference in December on which Madhuri was able to bring colleagues up to date. Also discussed at this meeting and that of the Guiding Committee on 25th September were the proposals for the future of *The New Era* and for reformulating the aims and principles of the Fellowship (see Editorial).

AUSTRALIA

Dr Helen Connell, Australian Council Secretary, reports that arrangements are complete for a strong Australian contingent to attend the Bombay Conference, including Section President, Professor Malcolm Skilbeck, who will be giving one of the keynote addresses. Preparations for the next WEF International Conference in Adelaide in August 1988 are well advanced, and will include the presentation of the 2nd Clarice McNamara Award for services to WEF, and of the fruits of a project on the WEF's history begun this year by the New South Wales Section. Dr Yvonne Larsson, former editor of *New Horizons in Education*, the journal of the Australian Section, attended the September meeting of the International Guiding Committee in London, and will attend meetings of the Editorial Board of *The New Era* this autumn.

GREAT BRITAIN

The Council of WEF (GB) met on 16th September to discuss, amongst other matters, the outcomes of its May Conference on **The Infinite Capacity of the Child** organised by Margaret Roberts and Diane Montgomery (Council Chairman).

The main thrust of the Section's work this autumn will be in response to proposals from the Department of Education and Science (DES) regarding the training of teachers (CATE). Council expressed deep concern at the CATE proposals and a working party will be meeting with officials of the DES and with MPs this autumn to lobby for modification to the scheme.

ITALY

Plans for the Conference on **Science, Creativity, and Education**, to be held in Florence's historic Palazzo Vecchio from 18th to 20th December 1986 are now complete. The Conference has been organised by WEF (Italy)

in conjunction with the 1986 Committee for the Promotion of International Research in Education. Its aims are: (1) developing international co-operation in integrated science education research and (2) agreeing a joint European programme for a university degree in integrated science teaching in the primary school. It takes place in the context of the celebration of Florence as international cultural capital of Europe. Details from Dr P. Manzelli, Chemistry Department, University of Florence, via G. Capponi 9, 50121 FIRENZE, Italy.

NEPAL

Mr Dhruva Shrestha, Section Secretary, reports that members celebrated the second anniversary of the Section on 4th April at a reception chaired by Dr S. L. Amatya of Tribhuvan University. It is to be hoped that the Nepalese Section will celebrate many more such anniversaries.

UNESCO

Congratulations are due on the organisation's 40th anniversary this month from WEF, an accredited NGO since UNESCO's inception.

UNITED STATES

In his annual report for 1985/6 Dr Frank Stone, Section President, draws attention to the flourishing activities of the US Section and its chapters, and praised the officers and members of WEF (USA) for their efforts. As part of a continuing programme, citations have been awarded to two outstanding educators by WEF (USA) who have exemplified the values of WEF: the first, to Dr Arthur Soderlind for his work in promoting international education in Connecticut schools for the past 15 years, and the second to Mrs Arpena Mesrobian, head of the Syracuse University Press from 1975-85 for her work in educational publishing at Syracuse and in Malaysia, where she helped establish a university press in 1985. As part of the WEF (USA's) contribution to UN International Youth Year 1985, Dr Stone conducted an enquiry in Utah on "The intercultural learning of high school students in Salt Lake City". Concern was expressed at the US withdrawal from UNESCO by members of WEF (USA) and study groups have been formed to examine the situation.

Five main policy recommendations for the Section have been made for 1986-87, including a recruitment drive and a publishing programme.

MICHAEL WRIGHT
October 1986.

Editorial

ENVIRONMENTAL EDUCATION AND THE FUTURE

This issue takes up the theme of the 33rd WEF International Conference to be held in Bombay later this month, namely environmental education, with special reference to the human aspect. For it is human beings who shape and are shaped by their environment in all its aspects, and it is by education that attitudes to the environment, and the environment itself, can be changed. For rapid change, both in the human and natural environment, is one of the most challenging aspects with which humankind in the late twentieth century is confronted. Given the unprecedented power over nature which modern man has acquired with increased scientific knowledge, and the huge impact on our planet's fragile and interdependent ecosystem of our vast global population and the process of its ever encroaching industry and commerce, how are we to manage our planetary environment responsibly?

For nothing less than a global view will suffice when confronted with issues which involve both our own survival as a species, and that of all our fellow species, plant and animal, as well as the delicate physical environment on which we all depend and which we often take so completely for granted. We clearly need more scientific knowledge about our environment, whether it be the ecology of our fast disappearing rain forests, or the vagaries of global climate, which can bring floods to one region, drought to the Sahel. But knowledge, and the power it brings, is not enough. As many of the contributors to this issue rightly stress, correct attitudes and values are also needed if we are to maintain a viable relationship, as a species, with our environment. This in turn leads to the importance of environmental education, both in its cognitive aspects (a multidisciplinary science if ever there was one) and also in the field of values, relationships and attitudes. Rightly conceived, environmental education is nothing less than learning for living, now and in the future.

A further theme which this issue addresses, and which will be the subject of discussion at Bombay, is the role of WEF in the future, and also of this journal. It is thus both instructive and timely to look back 50 years to the first all India Conference of WEF (or NEF as it then was) and note the views and ideals of such distinguished educators and supporters of the Fellowship as Dr Rabindranath Tagore and Professor K. G. Saiyidain in their addresses to the 1936 Conference reproduced here.

We are also privileged to reproduce the lectures of our distinguished contemporaries Prof. Norman Graves, WEF

Chairman, and Dr James Hemming, WEF Honorary adviser, which they will give at the Bombay Conference this month. Prof. Graves brings together the issues of WEF's past and future, and the theme of environmental education and human values, in a timely and succinct article which leads into the heart of this issue, where James Hemming rightly stresses the education of the caring impulse as being of central concern not just for the individual but for humankind and our planet itself. Ian Pascoe contributes a useful review of recent developments in environmental education in Scotland, whose example in this field is noteworthy, while Rex Andrews draws our attention to an inspiring example of an educational community in harmony with its environment at Tamagawa Academy in Japan.

A full reviews section brings this issue to a close.

MICHAEL WRIGHT

CHANGES AND THANKS

We bid farewell, with thanks, to Elsa Davies, associate U.K. editor for the past two years, and to David Turner, Business Manager, who have other commitments. The difficult task of managing the business aspects of *The New Era* which David ably pioneered has been taken up by Pat Butler, our new Business Consultant. We remind readers that henceforth *The New Era* will be published three times a year, to coincide with academic terms, expanded to 40 pages per issue, giving 120 pages per year as against the present 104. Due to increased printing and distribution costs, we have been forced to raise the subscription, but trust our readers will bear with us.

M.W.

NEXT ISSUES

Vol. 68, No. 1 **Quality in School Communities**
February/March 1987

Vol. 68, No. 2 **Education in Crisis (2) — The International Dimension**
June/July 1987

Vol. 68, No. 3 = Vol. 1 No. 1 of "**New Era in Education**". **Teachers are Essential.**
October/November 1987

Education and Human Environmental Values

Norman Graves

Introduction

I should like first to delve a little into the roots of the World Education Fellowship to attempt to understand the bonds which bind it together. Secondly I will attempt to analyse the nature of the links between education systems and the Societies which spawn them. Thirdly, I will attempt to look as realistically as possible at the pressures which are exerted upon teachers at the present time. Lastly, I will try to indicate what the World Education Fellowship as an organization may contribute to the educational scene.

1. The World Education Fellowship

Origins and Evolution of WEF

My understanding of the origins of the World Education Fellowship is necessarily based on what I have read and what I have heard from some of my colleagues whose roots in WEF are longer than mine.

Further, anything which I say is necessarily my own interpretation of historical events of which I was not, except in the 1930s, an active participator. I was, if anything, a "guinea pig" in the sense of the material on which the experimenters were working. But my experience is limited to that of a pupil in the state systems of education in two countries, France and the United Kingdom. I was never a pupil in any of the self consciously progressive schools that burgeoned in the inter-war years.

What then do I make of the New Education Fellowship as it was then called, and what connections did it have with the human and environmental values?

First it should be stated that the Fellowship was founded in 1921 at a time when Western Europe was attempting to recover from World War I (1914-18) and when people had high hopes that the folly of war would be eradicated for ever. It was also a time when practical action was attempted to prevent war from breaking out. The League of Nations was born in 1920. It was realized by many that, as Unesco was to put it much later, "wars begin in the minds of men" and that perhaps education for international understanding would sow the seeds which would flower into permanent world peace. At the same time, there was felt to be a need to bring together people who shared the belief that the education systems of many countries were too formal and constricting and that discussions should take place on the ways in which education should be developing.

If I were to put a label to this movement, I would call it a movement for progressive education, though it eschewed the more extreme forms of such education. Thus the New

Education Fellowship was a loose association of people whose aims were to develop what we might now call a form of peace education and a more open form of education without the constraints of strict examination oriented curricula and using teaching methods and strategies which did not rely too much on verbal knowledge and direct instruction.

The Values of WEF

What were the values which informed such a movement? First the ideas that human life is inviolable and that human beings were capable of resolving their conflicts without resorting to war. Secondly that the educational process was capable of implanting such ideas into the minds of pupils and students and that these ideas would remain as the children and adolescents became men and women. Thirdly that individuals were more important than systems or organizations and therefore that education should be concerned with the flowering of the human personality in all its manifestations: intellectual, physical and affective. Education was not concerned with moulding the personality into a pre-ordained pattern determined by economic or political imperatives.

WEF and the environment

I am not sure that in these early days of the Fellowship, the concept of caring for the environment was consciously to the fore. It needs to be remembered that in the 1920s in spite of the early warnings of Malthus in 1798, the pressure of population was not so evident as it is now and economic growth in the Western nations had not yet reached the proportions which later were to cause alarm about the survival of many plant and animal species and the decline of both renewable and non-renewable resources. Nevertheless the affirmation that war was unacceptable was in one sense an indication that resources would be better employed in the conservation of humankind than in its destruction. Thus the New Education Fellowship was founded at what was thought to be the beginning of a new era in both the relationships between nations and in the development of education. Hence the title of its journal "The New Era".

2. Education, Society and Values in the Contemporary World

The past 50 years

It is perhaps unnecessary to dwell for any length of time on the events of the inter-war years, on World War II, and on the sequel to this, as they affected education generally and

the New Education Fellowship in particular. Suffice it to say that the ideals which inspired the pioneers of the movement were to be sadly betrayed by the rise of fascism in Italy, of national socialism in Germany and of the "Falange" in Spain. But this related to one aspect of the NEF, namely that which was concerned with International Understanding.

The other aspect which I have called the "progressive education" aspect was more successful. There is little doubt that if one examines aspects of primary and secondary education in the developed world in the period 1930 to 1970, one can see the influence of ideas which reflect the values of the NEF as outlined earlier. This is particularly true of primary education, where the movement towards child-centred learning took a firm hold. I was transferred in 1935 from a French Primary School where learning was excessively formal and much work consisted of learning summaries of information by heart, to a London primary school where being at school was much more enjoyable and learning was geared to the individual as far as possible. As a child I could sense the difference in atmosphere, even though I was in an alien environment listening to a language that was not yet my own. The culmination of the child-centred learning movement in England probably occurred with the Publication of the Plowden Report in 1967 (Children and their Primary Schools).

In secondary education, the influence of "progressive ideas" was present though not so evident. These were translated into the kind of teaching strategies which received both unofficial and official commendation: the use of enquiry methods in the natural and social sciences; the development of field work in geography, biology and history; the use of games, simulations and role play in a variety of subjects; the use of projects which attempted to show the relationships between different subjects in tackling a real life problem; the greater use of oral work in the teaching of modern languages; the use of apparatus in order to concretize the learning of mathematics; the list could be extended. But whereas possibly a majority of primary teachers were convinced enough to use child-centred methods in schools, it was probably a minority of secondary school teachers who were sold on such methods.

Differences between primary and secondary education

How can such differences be explained? I believe they can be seen to be due to the difference between the impact which society has on the secondary school compared with that which it has on the primary school. Let me elaborate my thesis.

If we assume that in general the primary education years are those from 5 or 6 to 10 or 11 years of age, then

these are the years when children are making rapid progress in speech and in their observations of the world around them. This is evident to many parents who often wonder with amazement at the progress made by their offspring and who gaze fondly on the art work, practical work or written work which their children have produced. Thus granted that children learn to read, write and do elementary calculations, parents are not unduly worried about the future career prospects of their sons and daughters. It seems just as important that the child should be happy at school, that he/she seems to be curious about the world around him/her, that he/she should be asking so many intelligent questions. Nobody seems to be unduly worried that the primary school curriculum is not geared to reflect the economic activity of the nation or the skills demanded by industry and commerce. Further, the concerns of adolescence have not yet made their presence felt among the children.

The situation in secondary education particularly in the developed world is very different. Although clearly there is little difference between a child of 11 years and a boy or girl aged 12, yet secondary school marks, for most students, the final stage of education before they will go out into the world of work. The pupils themselves begin to be conscious of the values of the society around them and notice when these values are different from those of the school. It is in this stage of education where the interaction between school and society is at its most critical.

The relationship between education and society

This relationship has been a source of research for many years and in the post-war years, the sociology of education had a rapid development (Ottoway 1966, Shipman 1968, Bernstein 1973), though in the radically changed economic and social circumstances of the 1980s it is suffering an eclipse. My understanding of the nexus between society and the education system, is that in general the latter reflects the former. In other words it is very difficult, not to say impossible, for a school to espouse values and procedures which are radically different from the society within which it is embedded. Further, it is much more difficult for a state school which is accountable either to a local authority or to a central government to be radical in its values, than for a private school which may have a clientele of parents who subscribe to such values. Thus state secondary schools are open to influence which stem from the nature of society. This influence may come in a number of ways: through the political authority which controls them, through the parents whose children are in them, through the pupils themselves. Let me give you an example of a school which attempted to be radical in its curriculum and social relations (Berg 1968). Risinghill School was an London

County Council Secondary School which the headteacher, Michael Duane, tried to run along very progressive lines. It was situated in a working class district of London and recruited mainly from the local area. If I were to characterize Michael Duane's ideas, these were essentially to negotiate a curriculum with his pupils. The school became notorious for what parents at large call indiscipline and the local education authority stepped in and closed the school scattering the pupils to other institutions. Some time later, the same sort of thing happened to a primary school also in inner London: the William Tyndale School. In this case the head and deputy head were suspended and the school was re-established under a new management (Auld 1976). In both cases the headteachers were sincerely attempting to do their best for the children in their charge. They believed in the individualization of education provision, and in engaging the children in the management of their own learning. But the children had been socialized into expecting a different approach from the schools, the parents did not appreciate what the schools were trying to do and the education authority found itself with a conflict which it had to resolve.

The values of contemporary society

What then are the values of contemporary society which may find a reflection in the schools? I am conscious that in answering this question I am thinking in terms of the societies which I know best, namely Western economically developed societies. I cannot therefore speak for eastern or African societies of whose values I have limited experience.

First, it seems to me that there are certain contradictions in the values held by western societies. These contradictions stem from the Judaeo-Greco-Christian moralities which western societies have inherited, on to which has been grafted an economic system which assumes that enlightened self interest is the basis of all human behaviour. Thus the virtues of selflessness, of giving to others, of "turning the other cheek" are put aside with the behaviours predicted by the acquisitive society of assertive competition, of the survival of the fittest in the market, of the virtue of making large profits and so on. No doubt there are parallels in eastern societies.

Secondly, I would argue that the values which stem from the inherent commercialism of many western societies are dominant. In other words the conflict which I postulated earlier is an unequal one. In practice this means that the aim of accumulating wealth is widespread, though it is an aim which many are unlikely to be able to achieve. Thirdly, over and above the commercial values, though sometimes corrupted by them, are the cultural aesthetic values relating to the graphic arts, music and literature. Fourthly, there are what I call the intellectual values, which are those related to the pursuit of knowledge for its

own sake. Research in the pure sciences and in the arts and social sciences is of that nature.

Schools and in particular secondary schools tend to reflect those values to varying degrees. What has happened in the last 10 years or so in western societies has been an emphasis on those aspects of education which are concerned with fitting the student's work in contemporary society. Thus education has been given the instrumental aims of training students for more specific skills useful to the economy than for those more general aims of developing the whole personality (Kogan, 1985). To return to the World Education Fellowship as it is now known, I would argue that current educational policies in many Western Societies are emphasizing educational aims which are contrary to the educational values promulgated by the WEF. Even if you consider the more limited aims of education for international understanding, there is evidence from some government pronouncements on peace education for example, which suggest that whatever the official view on education for international understanding, the behaviour of some governments suggest that they do not value greatly such education.

Pressures on Teachers

We as teachers have our own values from whatever source they may come. These values may have been acquired from our home environment, from contact with an esteemed teacher, from our early professional education and training, from our religious convictions, from special groups like the environmentalists, and so on. It is likely that the younger we are, the more likely it is that these values are likely to bear some resemblance to those promulgated by the WEF. We are likely to value our students as individuals, we are likely to want them to develop their potentialities to the utmost, we are likely to want to arouse their interest and curiosity about various areas of intellectual and artistic endeavour.

What happens in the course of our careers is a process of socialization which happens as if by osmosis. We join a school or other educational institution and little by little we acquire and accept the culture of that institution. We need to accept the procedures used by the school, we accept its system of evaluation, we use its methods of social control. Of course, all these may be very good and in accordance with our personal values, but they may not. For example, in the very first school in which I taught, an excellent school in many ways, I rapidly became aware that the arousal of intellectual curiosity was all very fine, but what mattered at the end of the year was how many pupils had passed the appropriate examination.

Apart from the socialization which a teacher is subject to when working in a particular establishment, there are the pressures which come from those with power within the

education system: the administration, the headteachers, the inspectors, the advisers, consultants, and so on; their names and functions will vary with the educational system. Let me take the case of a typical English Secondary school teacher in 1986. He or she is likely to be asked to produce a carefully worked out syllabus in his or her subject area with appropriate aims and objectives to fit each year group and with indications of how the curriculum and student learning is to be evaluated. He or she is likely to be asked to take part in in-service training which will enable him or her to undertake the evaluation of course work demanded at 16+ years by the new General Certificate of Secondary Education. He or she is likely to be asked to incorporate into the curriculum means of enabling children with special educational needs (children with physical or other handicaps or very gifted children) to benefit from the curriculum. He or she is also likely to be required to ensure that his or her curriculum caters for equal opportunities and that no bias exists in curriculum materials which might conceivably be labelled sexist or racist. He or she might be asked to join a scheme specializing in Technical and Vocational Aspects of Education in which emphasis is placed on skills and abilities likely to be of use to local commerce or industry. He or she may be asked to develop ways in which positive attitudes to other cultures may be developed because of the multi-ethnic nature of present day British Society.

These requests will be given the backing of official policy. In some cases there will be the added incentive of extra funds being made available to help the resourcing of such schemes as is the case in the Technical and Vocational Initiatives (TVEI). He or she may also encounter requests to encompass the claims of environmental education and development education. The point I am making is that it is not surprising if a young teacher succumbs to these pressures and in some cases may well be overwhelmed by them. Whilst all of these educational pressures may well be desirable aspects, they are likely to make the teacher feel that he or she is in a tiny boat in an ocean, tossed by waves which are battering it from all directions. The problem becomes, how to hold on to essential values.

Values and the teacher

A great deal has been written recently about what is called "teaching quality" (DES 1983). Since the onset of the current economic recession, governments have tended to stress the concept of "value for money" in education and have therefore insisted that the quality of teaching be raised. It is briefly worth examining the concept of teaching quality to see what it implies.

In my view it is a multi-dimensional concept. First there

is the functional dimension derived from good instruction, when a pupil has understood and is able to apply a concept or principle which the teacher has taught. Secondly there is the initiating dimension, when the teacher has succeeded in arousing the curiosity of a student in a particular subject area and the student is fired with the desire to look further into that area. This may be in a cognitive or affective area. Thirdly there is the "standard setting" dimension when the teacher is able to make students discriminate between higher and lower standards of art, music and literature as well as in the more scientific areas of the curriculum. Fourthly there is the compassionate dimension when the teacher is able to recognize a student in difficulty: intellectual or emotional and is able to react sympathetically and help him or her out of that difficulty. Fifthly there is the organizational dimension, when the teacher is able to organize activities requiring complex arrangements as in field work or producing a play or opera.

3. What WEF can do

I may have convinced you that teaching quality is not a simple concept. I suspect that most teachers are not equally effective in all three dimensions and that what happens in reality is that they develop along those dimensions in which they are most competent. What can we do as an international organization of education to help enhance the quality of educative process? I suspect that the best we can do is to give guidance along any of the dimensions of the teacher's role outlined above. As indicated at the beginning, the traditional role of WEF has been to discuss the enhancement of the quality of the education process. Since there is no possible limit to this process, it is not difficult to see a continuing role for WEF granted ideas are forthcoming. But ideas to be fruitful need to be appropriate to the time and to the social context.

However there are certain values which we need to hold on to and which are valid across cultures and educational systems. I would suggest that these are those I outlined as belonging to the initial stages of WEF or NEF as it was then; the paramount value of human life; that human beings are more important than organizations; that conflicts can be resolved without war (Graves et al 1984); that our planet is finite with finite resources and that we must look after it and husband its resources; that education is about the opening, not the closing, of minds to the limitless horizons of intellectual endeavour and artistic culture.

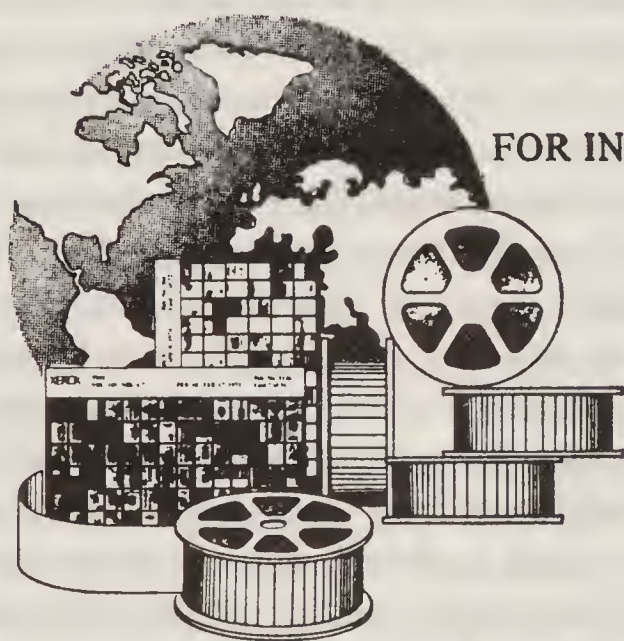
What we have learned since the heady days of the early 1920s is that the maintenance of such values is not easy and their permeation of education systems is even more difficult. We have a lot to do still, before all societies become "learning societies" (Faure et al 1972).

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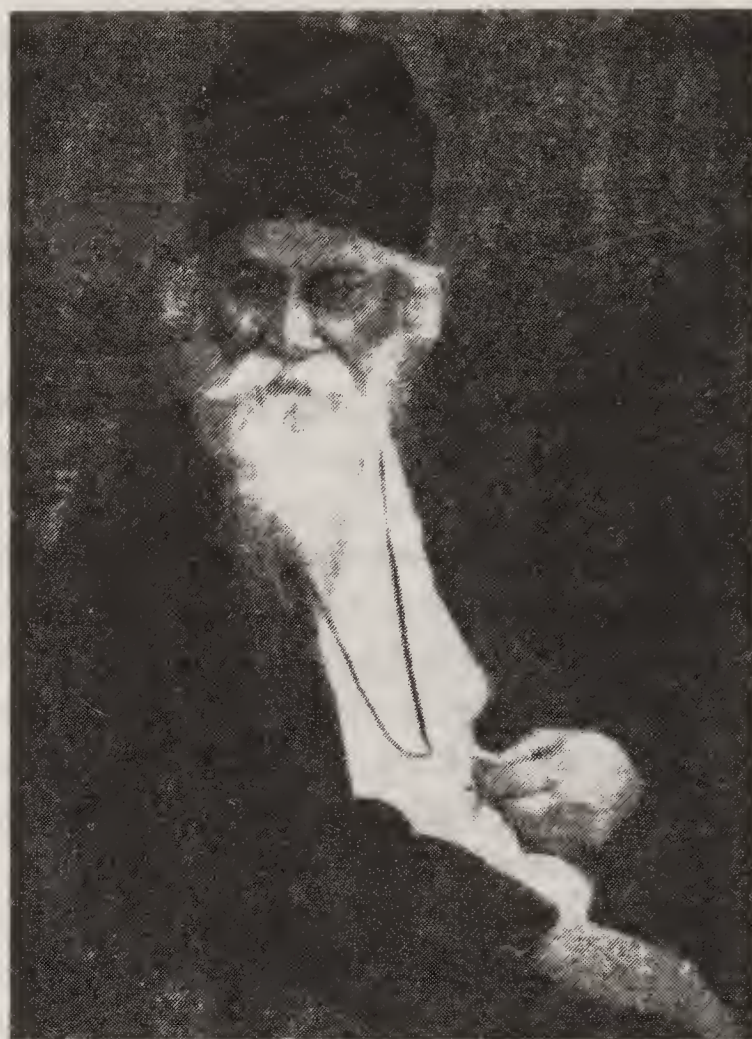
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50 YEARS AGO

A MESSAGE FROM INDIA

From the first all India President, N.E.F.,
Dr Rabindranath Tagore, to its Bengal Conference, 1936.



Dr Rabindranath Tagore

"It is needless to say that the purpose of modern education is to respond to the deepest urge of the present which is to be rid of the suicidal aggressiveness of the collective egotism of the people. Human history is waiting to unite all races in a bond of co-operation, utilizing for the common benefit the variedness of our circumstances and natural capacities. Those habits of thought and sentiment which go against it will make us unfit for that great tomorrow when it will be seriously admitted that the spirit of civilization has its fundamental meaning in a perfect relationship of peoples based upon a comprehensive responsibility of mutual help. What has been said in the *Upanishads* in the following verse, indicating the highest purposes of man, is applicable not only to individuals but also to nations:

He who finds himself in all beings and all beings in his own self, is revealed in truth."



Bengal Section Seal

Environmental Education in Scotland

Ian Pascoe

Introduction

This article attempts to give you a brief guide to some of the recent developments in environmental education in Scotland. These differ from the developments which have taken place south of the border, as a result of Scotland's different education system and traditions, though many parallels can be drawn.

Primary Schools

In primary schools, which continue to 12 plus in Scotland, a flurry of activity followed the recognition of inadequacies in the schools programme of environmental studies. The deficiencies were highlighted in a report by HM Inspectors of Schools *"Learning and Teaching in Primary 4 (P4) and Primary 7 (P7)"* (1980). They reported (inter alia) as follows:

"Two out of five P4 teachers and half the teachers at P7 gave Environmental Studies an important place in the curriculum. Almost all the outstanding work seen by HM Inspectors during the survey was due to the efforts of teachers in these groups. At the other extreme so little time was given to environmental studies by one in five P4 teachers and one in ten P7 teachers that no judgement about their work could be made." The inspectors also made it clear that most environmental work was concerned with the transmission of facts and that the vital attitudinal component of environmental education was almost entirely lacking. Subsequent reports, both national and regional, pointed the way to more coherent programmes which emphasised concepts and skills rather than factual content and recognised the need for stewardship of the environment. One of the national reports *"Learning and Teaching: the environment and the primary school curriculum"* (1984) forms the theoretical basis of the Primary Education Development Project. This is a major 5 year initiative to develop model programmes of work in environmental studies and to prepare packages of materials and a catalogue of resources.

This project has been adversely affected by the teachers' industrial action throughout the 2½ years of its existence but some progress has been made. It is clear that there is increased interest in the environment in primary schools and a greater recognition of the importance of environmental work. This augurs well for the future, when the industrial action ends.

Because pupils spend a year longer in primary schools, they have only two years in secondary schools before starting on their certificate courses in S3. This means that there is great pressure on the curriculum in S1 and S2; environmental education has found it difficult to gain a

significant place in it. There are, however, considerable opportunities in the integrated science programme through topics concerned with the conservation of wildlife, pollution and the effects of natural changes in the environment and in geography through studies of environmental problems.

The actual approach taken in these and other subjects varies considerably and there is a need for greater co-ordination and co-operation between the different subject specialists.

Secondary Schools

At the 3rd and 4th year levels in Secondary Schools (S3 and S4) great changes are taking place with the introduction of Standard grade examinations to replace the Ordinary grade examinations of the Scottish Examination Board. Some of the new courses such as English, mathematics, science and social and vocational skills have already been introduced but others have been held up as a result of industrial action. Many of the new courses continue but as in S1 and S2 there is little co-ordination and it is possible for pupils to miss the environmental components entirely or undertake overlapping environmental studies in several different courses.

1. The Science course includes a compulsory section on environments and how these can be changed and it would be possible for a school or group of schools to develop an additional optional section to supplement work in this area. Such courses need to conform to a structure and to be approved before they can become part of the certificated course. Trials have already taken place and the first examinations were held in 1986.

2. The Social and Vocational Skills course consists of three major themes: Homes, Work and Community. All of these could provide opportunities for environmental education but the community offers the most scope. The guidance document suggests that a study of the local environments and a study of other environments are appropriate topics. The course needs to be approved prior to commencement. Trials have already taken place and the first examination was held in 1986.

3. Contemporary Social Studies includes a study of nine modules, including a compulsory module on "The Environment".

In addition to the obvious possibilities of the environment module, there are other possibilities for environmental education in this course, particularly in the "Contemporary Issues and Problems" module and in

optional modules "which can include two topics that have been dealt with elsewhere in the syllabus as long as the module dealt with a different area of content and conformed to the overall requirements for moderation".

4. There are also significant opportunities for environmental work in the proposed new courses in geography, biology, art and design and modern studies.

Post secondary level

At 16+ level, the main university entrance qualifications, the Higher grade examinations, are being retained but major changes are being made in non advanced further education provision. The changes involve the "modularisation" of all existing courses and the development of large numbers of new modules. At present these modules are mainly taught in further education colleges but it is intended that they will also form a part of provision in the senior classes of secondary schools and some have already been taught in schools. Environment modules available by 1986/87 include:

61174 Environmental Studies in the local area

68001 Environment Primer (½ module)

68002 Trees in the Environment (½ module)

68009 Local Environment

61176 A Residential Experience

61184 Contemporary Issues (½ module)

68006 Rural Land Use

68455 Wildlife Conservation I (½ module)

68456 Wildlife Conservation II (½ module)

65679 Landscape I The Natural Environment

65680 Landscape II Human Impact

65681 Townscape I Urban Environment

65682 Townscape II Field Study (½ module)

The Technocal and Vocational Education Initiative (TVEI) and the Youth Training Scheme (YTS) exist in Scotland as in the rest of the United Kingdom. Both can contain opportunities for environmental education, particularly where they involve a period of residential experience. Some imaginative schemes which include high quality environmental work have taken place, but the vast majority of these courses take little cognisance of environmental issues.

Conclusion: more co-ordination needed

The need for overall co-ordination has been recognised by the Scottish Environmental Education Council (SEEC) (the Scottish equivalent of the Council for Environmental Education) and it has set up a working party, with official support, to undertake this task. It is intended that the working party's report will be launched at the SEEC Annual Conference in April 1987. SEEC also published a booklet "*Learning for Living*" which is reviewed elsewhere in this issue.

Many of the organisations involved in environmental education in England either do not operate in Scotland, or have difficulty in relating effectively to the different education system in Scotland. This has tended to weaken environmental education both in the school curriculum, where teaching materials devised for England are rarely suitable in Scotland, and in the informal curriculum where competitions designed for England may not fit the school structure in the pattern of the school year in Scotland (which starts and finishes almost a month earlier than in England).

Some Scottish organisations have been active in promoting environmental education. These include the National Trust for Scotland, which has produced a high quality Educational Guide to its properties and the Scottish Conservation Projects Trust, which has worked with a variety of school, youth and community groups on practical projects such as school nature reserves, community gardens, urban nature parks, community tree planting schemes, park and river clearance and community clean ups. The Royal Zoological Society of Scotland has a strong educational unit at Edinburgh Zoo which welcomes numbers of school parties to study specific topics, runs an embarrassingly successful "Gannet Club" on some Saturday mornings and has envisaged an imaginative interlink scheme.

Interlink involves co-ordinating the educational effects of the 14 organisations who contribute to one or more of the projects. Schools are encouraged to study different aspects of the same theme in the different institutions and the booking procedures are simplified as far as possible. The results of this approach are very encouraging.

Inevitably, in a short article, I have been unable to cover all aspects of environmental education in Scotland but I hope I have succeeded in giving the flavour of the present position with its good and bad points, its wealth of reports and courses and its potential for the future.

Ian Pascoe is an HM Inspector of Schools, responsible for Environmental Education, and works in the Scottish Education Department. This article reflects a personal, rather than Departmental, view.

ST. CHRISTOPHER SCHOOL

LETCHWORTH, UK

is an educational community of some 500 boys, girls and adults practising education on successful modern lines. The seven school houses provide living and teaching accommodation for children from 4 to 18. It is situated on the edge of the Garden City, amidst rural surroundings and beautiful gardens.

The Education of The Caring Impulse

James Hemming

Introduction

Fortunately for humankind, there have, throughout history, always been men and women who have had a particularly clear idea about what form education should take: not the domination of children so that they may serve the vanity and ambitions of adults, but the nourishment of the personal qualities and potentialities of the young. Of these humane and imaginative educators a few have had the courage to set up schools through which the validity of their ideas could be tested. We think of Tolstoy in Russia, Decroly in Brussels, Montessori in Italy and Neill in Britain, to name but some of the select company. Another member of this celebrated group is India's Dr M. T. Vyas who made educational history by founding the New Era School in Bombay and whose name and work I am privileged to commemorate. I esteem this a high honour. My pleasure in playing this role is the greater because the New Era School is still thriving under Dr K. C. Vyas. Furthermore, our President, Dr Madhuri Shah, herself taught at the New Era School. So this valuable educational initiative lives on among us. Our present Conference on "Education and Human Values" is all in tune with that.

If I were asked to suggest one word to describe what was common to these courageous, innovating schools, I would select the word "caring". The schools educated caring individuals by immersing the whole school community in a climate of caring. I once asked a girl who had been transferred to one of our more experimental schools after a rather hazardous educational career elsewhere, and who was now beginning to blossom, what made the difference between past and present experience. After a moment's thought she said: "I feel cared for here."

Nurturing the caring capacity

So when I entitled my article "The Education of the Caring Impulse" I had two things in mind: the development of the capacity for caring in the child and the nature of the school milieu which encourages our schools today because the very survival of our species on planet Earth depends on an increase in caring — caring for others, caring for what is beautiful, caring for all life, caring for the planet, caring for the future.

At present, the global struggle between caring and ruthlessness is going on worldwide. In some countries — Iran and Chile say — ruthlessness is at present on top and caring people are consistently suppressed, maybe even tortured. In others, Norway and New Zealand for example, caring is valued and encouraged. The rest of us come

somewhere in between, ostensibly caring but slipping into ruthlessness at times.

We should remember that, in all of us human beings, there is a drive towards egotism as well as an impulse of social concern. We all strive to make a mark as ourselves in the world and we all yearn to love and to be loved. Both strivings are resources of dynamism and fulfilment. It is only when the "unbridled ego" gets out of hand — to use the term of our deeply-missed colleague, Dr James Henderson — that a personality, or a nation, starts going dangerously and disastrously awry.

It is largely unbridled egos among the leaders of the world — political, industrial and military — that, at present, place the world in profound danger. This danger can only be redressed by an expansion of caring among the ordinary people. This is already happening; never before has so much individual and organized caring existed in the world on such a wide front. But this advance of caring — which is now vital to the survival of humankind, animal-kind and plantkind — needs all the help it can get from education if it is to grow fast enough and spread far enough. And so — back to my title. Forgive me if, in what I say, I recapitulate much that is already well-known to readers of this journal.

Foundation of the caring personality

The foundation for a caring personality is laid down in the first few years of life. The infant who is loved, encouraged, and appreciated by those around him, or her, in a harmonious, secure environment, and who is brought into things and learns to play a part, gets the idea from the very beginning that he/she is a valuable person and that others, also, are to be valued.

Thus, the pre-school years are the time to lay the foundation for the education of the caring impulse. Unfortunately, in many parts of the world, the secure, loving "nest" in which young children can grow and thrive is today under risk. Those same — and desirable — social changes that are leading to the emancipation of women are resulting in an increased fragmentation of family life. This may not have yet reached countries such as India, but it is rampant in many parts of the world.

Another destructive element in the young child's world is male dominance in the home. Any authoritarianism, in any group, disrupts the harmony and quality of group life, and diminishes the self-respect and self-confidence of those who are members of the group. We can well understand, then, what havoc can be wrought on the

tender emerging personality of a young child by the criticism and demandingness of an authoritarian parent. Neglected, under-loved, or over-criticized, children become either abnormally turned in on themselves or abnormally vicious. Both types of personality have their capacity for caring seriously depleted.

When considering the vital importance of the early years, we must remember that brain growth is not completed by the time of birth. It goes on rapidly in the early years, particularly the very early years. John Brierley tells us in **The Growing Brain**: "At birth the brain is about 25 per cent of its adult weight, at six months nearly 50 per cent, at five nearly 90 per cent and, at ten, 95 per cent of final weight."

Along with the brain's development, overall attitudes to life are formed and built in: Is the world a good place to be in, or isn't it? Are people to be trusted or are they unreliable? Am I someone of value or am I a nuisance? The answers to such questions are beginning to form in the child's mind long before he, or she, can speak. Attitudes are not built primarily out of words but out of feelings. The physical umbilical cord is severed at birth; the emotional umbilical cord remains intact much longer. Consequently the young child needs not only the right physical nourishment but the right emotional nourishment if he, or she, is to grow up into a civilized person. Hence the vast importance of a close, loving mother-child relationship while the initial personality, with its neural correlates, is being laid down.

Affectionless homes are a worrying problem in civilization today. They seriously inhibit the personal and the social development of children.

I should add that over-indulgence also inhibits healthy attitudes towards self and others. The whole social environment of a child speaks to him. It can tell him he is worthless, or that he is the only thing that matters. Both messages are dangerously wrong. Such are the complexities surrounding the emergence of the caring impulse in the young child.

First years at school

The risks of an impaired experience at home make the first years of schooling that much more important. A school always has a dual role: to carry healthy growth a stage further and to make a good, as best it may, the consequences of early deprivation.

One of my favourite schools in England is a nursery school that takes children from 3-5. The 3-5 years, anywhere in the world, are years of tremendous growth. The children, or most of them, are energetic, open to the world, and fizzing with curiosity and zest for life. The school I have in mind takes all this on board, providing a vigorous and varied few hours for those small people with lots to

explore and do, together with plenty of opportunities for sharing. There is no drive towards the premature learning of specific skills but plenty of motivation for getting familiar with colours, shapes, materials, letters, numbers, and living creatures, for realizing that books are a source of pleasure and fun, and for taking account of one another.

I mention this school not because it is exceptional but because it constantly demonstrates how isolated, miserable, and, sometimes, destructive infants, bearing the scars of emotional deprivation or authoritarianism, or parental ambition, of over-indulgence, quite quickly begin to thaw and open out in the climate of love, activity and adventure that the school generates. Marked improvements are noticeable in just a term or two. Later on in a child's development such advances in humanization take very much longer, if they are achieved at all. Society contains many examples of desocialized four-year-olds, now grown up, and riding roughshod over anyone who gets in their way.

Education for caring at the primary stage, starting at around 5 or 6, has a number of aspects. In primary schools, just as in earlier years, self-respect, self-confidence, and the experience of love are the basis in personality of the capacity to care. But a fresh dimension to caring is added during the primary years with the increased capacity to "care for" and "care about". An eight-year-old child is capable of caring intensively about all kinds of things. So we should set out to expand his/her horizons.

Quite young children realize, these days, that they are living with other creatures, plants and human beings on a planet called Earth. They are in touch with the wider world through radio and television; they see aeroplanes flying around. Every classroom, then, should be a window on the world. Children care for, and about, different things and we should aim to give them a broad spectrum of possibilities for caring.

One primary school to the west of London established a small farm around itself: chickens, ducks, geese, a donkey and so forth. The children played a part in feeding and otherwise looking after the birds and animals. They responded to the experience with great enthusiasm. If not a farm, a primary school can at least keep pets and involve the children in their maintenance. The children can also be encouraged to talk about any pets they have at home. Caring for plants too, or fish, interests children.

Young children can also be fascinated by pictures and accounts of other people and how they live. We may call such activity "geography"; it should also be a lesson in caring. We do not of course *tell* them to care. The caring will burgeon if we give them an imaginative and sympathetic perspective on the world.

Caring is also to be fostered, at the primary stage, by plenty of group activity. Enjoying doing things *with* others

is a great humanizer. The experience of contributing something to a common activity both builds self-esteem and promotes social feeling. In time, the pleasures of cooperation flower into generalized cooperative attitudes.

The overall climate of the school matters too. Many primary schools are delightfully friendly places; they should aim to be exactly that. Children move towards friendliness like filings to a magnet. Shakespeare's schoolboys "creeping like snail unwillingly to school" were certainly not pupils of friendly schools. We have discovered in some of our schools, in run-down inner city areas, that friendly, active schools become a warm social focus for both children and parents in spite, sometimes, of old buildings and unattractive settings. Such schools infect their pupils with warmth and sociability. A good school provides "heart" as well as "facilities".

Schools with a heart make another contribution to education for caring by really caring for every child and every teacher in the school. Some primary heads also find they have to do a good deal of caring for parents. One woman Head I know, in a rather congested area of North London, holds what are essentially informal therapy and support sessions for parents with problems, not every day, but as need arises.

I have been saying a number of things about the primary school without, so far, making any reference to specific lessons and the teaching of "the three Rs". This is not because I do not value such traditional curriculum content but because we need to put first things first. If we immerse children in a caring climate at school, their mental and emotional capacities are freed, so that they have more energy for learning, and learn more easily. Anxious and miserable children do not learn readily. Secure, self-confident and happy children have their motivation to learn, and their capacity for application maximized.

This is why, as a number of experiments have shown, active, friendly, purposeful schools achieve higher standards in the basic skills than those which grind away at narrowly scholastic goals, with motivation sinking lower all the time. Obviously education for a full and effective life includes mastery of the basic skills, but it also includes the development of social attitudes and personal qualities. Indeed, today, as we shall see when considering secondary education, social and personal qualities should themselves be considered as basic skills. Education is about mobilizing a child's total potentialities. If we make our aims too narrow, we devitalize children and defeat our own ends.

The secondary school

Many secondary schools around the world are splendid examples of what I have been talking about. They are

vividly alive, adventurous and kindly places which delight and stimulate everyone concerned in them. We cannot, however, speak quite so hopefully about secondary education although excellent secondary schools are certainly to be found. The problem in this area is a deep schizophrenia that besets the entire secondary system worldwide. It is the inability to decide whether secondary schools exist to serve the growth of the vital adolescent years, or whether they exist to fill the heads of young people with the factual content of "subjects" in order that pupils may qualify for higher education, a good job, or whatever. It is failure to cure this schizophrenia in our secondary education that is producing such an appalling human wastage among adolescents, ranging from apathy, through drugs or other dependencies, to overt violence and destructiveness.

Adolescence is a period of precarious balance. The ego drive to make a mark, be someone, be impressive at all costs, is naturally, and properly, very powerful. Adolescence is also the great period of socialization, of going out into the world, of striving to get on with others, of ganging up. Furthermore, it is the period of sexual maturation — the intrusion of sexual desire into a phase already notable for emotional explosiveness. Emotions, in adolescence, become both more intensive and more extensive than they were in childhood. How are we to get this emotional energy so focussed, and combined with intellectual growth, that the young men and women attain a fully-socialized personal development rather than an isolated, and often destructive, egocentricity?

One of the problems facing secondary education — viewed as a socializing, humanizing experience — is that it was originally designed by men for boys. It still bears the marks of its masculine origins. It is too intellectual, too analytical, too competitive, too fragmented and too emotionally inert to offer a sound training for adult life.

This is increasingly true in the modern world. Until recently, what might be called the female values — gentleness, grace, emotional awareness, empathy, perception in relationships, a preference for synthesis rather than analysis, the ability to see round corners and to identify motives — were regarded as expendable qualities. Not so any more. Top industrialists are now beginning to designate such qualities as precisely the ones needed in their management teams. Brashness is out because it blocks effectiveness in the modern industrial scene. Sensitivity and imagination are in, because they permit sound judgement and forward thinking. Industry used to thrive on the mere repetition of what had been. Today that is a formula for bankruptcy.

The director of the education department of a prosperous multinational told me, when I asked what the firm hoped for in its recruits: "General know-how, com-

munication skills, the ability to get on with others, and imagination." Another told me: "What we are looking for in our senior management is helicopter quality." I learned that what he meant by "helicopter quality" was the ability to rise above the general scene and get a perspective on the whole. Incidentally, the same qualities are needed in personal life today. All this change of approach calls for a big advance from traditional over-masculine secondary education. It is about nurturing the maturation of whole human beings. Whole human beings *are* caring people for we are, basically, a social species.

For secondary education to transform itself from where it was, and largely is, to where it ought to be will take time. Meanwhile we have to look around to see what feasible changes can be brought about, or modifications made, so that the adolescents' experiences at school may nourish, at the same time, self-esteem, social concern, caring, competence, understanding, imagination and vision. I suggest that we should get to work, in particular, on certain obvious directions of change.

For a start, the whole learning content within secondary education should be so directed that the understanding and caring of young people about the world they live in is constantly enriched and expanded. All subjects should be broadened to serve this end. Statistics can be a dreary mathematical exercise or an exciting source of vital information about the world we live in. Physics can be a dry as dust affair of accumulating facts and experiments, or a fascinating introduction to the basics of the physical universe, and their application. Physics can, for example, embrace adventures into astronomy and searching out the details of world communications.

The motivation crisis in secondary education largely arises from the too narrowly-conceived teaching of isolated subjects. As John Marshall stated in a recent issue of *New Scientist*: "many of the boundaries between academic subjects are without substance or point." Broadening the perspective produces more enthusiastic scholars and more involved personalities. Young people readily respond to an imaginative vision of the world, and to the challenge that we are all responsible for the planet. Assessment within such a broadened content should obviously be geared to the child's actual capabilities. It should be kind and fair.

Another must for secondary education is plenty of opportunity and encouragement to work in teams and to help one another. Many areas of learning can be dealt with better as group tasks than in a situation of individual swotting.

Pupils, too, can help each other. Some schools now arrange things so that seniors act as the friends and tutors of first-year pupils. This helps the socialization of both as well as, often, rescuing the beginners from falling behind.

Falling behind is an isolating, debilitating and de-socializing experience. Teachers are often too pressed to give the slower beginners the help they need. Senior pupils can fill the gap to the advantage of both participants.

Activities in the Arts are especially valuable in the education of caring because the Arts develop sensitivity and vision, and it is lack of sensitivity and vision that lies behind uncaring attitudes and relationships. The Arts also give opportunities for self-expression, for making a personal contribution to a shared activity, and for learning to cooperate in achieving a common aim. Dancing, drama, working on a mural together, group poetry readings, music-making and singing are admirably suited for developing personal self-esteem along with social feeling. Adolescent education that is short on the Arts is, accordingly, anti-social in its influence. We have to make up our minds in secondary education whether our purpose is to produce egocentric go-getters or people who enjoy working for others. The social aim in no way jeopardizes academic standards; indeed, the reverse is true.

School and Community

It follows from what has already been said that opportunities to participate in a caring way should extend beyond the school. The more the school and the community beyond the school interact with one another in constructive ways the richer life will be for everyone.

The last essential I want to mention for caring education at the secondary stage — and thereafter — is that each educational institution shall itself manifest in its way of life and patterns of relationships a high level of social development. In Britain, and probably elsewhere, you can find two schools ostensibly serving the same ends, in the same area, of which one is a dull teaching shop to which pupils go unwillingly and which they leave as early as they can, and the other is a civilized, friendly place in which pupils and staff thoroughly enjoy participation. If we wish to build a caring society and a caring world, the second sort of climate is obviously the right one for our young men and women to grow up in.

Conclusion: the potential of the human brain

So far I have briefly outlined the necessary correlates for the education of the caring impulse; I would now like to conclude by probing a little the most basic entity in the entire educational process — the human brain itself.

The individual human brain is of vast capacity. A lifetime is too short to mobilize all its potentialities. So what happens in the years of growth is that what is stimulated and nourished by experience grows, and what is not stimulated and nourished fails to grow, or degenerates. As the wise Mencius put it: "If the mind of man gets its

nourishment, there is nothing that will not grow. If it loses its nourishment, there is nothing that will not perish." We humans are both individuals and social beings. We carry within our brains the neural basis for both sorts of development: egocentric individualism and social concern. As educators we have to be constantly on watch in case the first gets nourished and developed at the expense of the second.

As we are a social species, one might have expected that evolution would have incorporated in the brain an area which develops and sustains social behaviour. Mounting evidence suggests that this is indeed so. The neural basis for social responsibility and values appears to be located in the frontal lobes. If this area of the brain is damaged, by accident or lesion, or in some other way, a devastating slump in social sensitivity and responsibility may result.

The most remarkable case on record is that of Phineas Gage. He was an able, controlled and conscientious foreman who, in an accident at work, had an iron bar driven through his left frontal lobe. As the frontal lobes are separate from the functional areas of the brain, he did not even lose consciousness. Nor was his skill impaired. But his social attributes were shattered. He became feckless, unreliable, and slovenly. Since the days of Phineas Gage a mountain of research has sustained the hint that his curious accident offered to developmental science. Social attributes do have a neural basis.

This is why the education of the caring impulse is vital to the individual, to society and to the world. If the inner capacity for social interest, social feeling, and civilized behaviour generally, is not nourished by appropriate experience, information and contact during the developmental years, then we shall end up with a society in which large numbers of people are social illiterates — a phalanx of individuals who lack social vision and social concern. We are in such a society today. The whole ethos of "me first", "I'm alright Jack" and general go-getterism arises directly from educational neglect. The schools alone cannot do the whole job of education for caring but without a full contribution from the schools, it cannot be achieved.

A last point of all. In the past, social feeling — caring — was largely limited to our family, our group, our nation. The caring impulse, even if properly developed during childhood and adolescence, was trained to stop at the frontier. The tribe over the hill, the nation across the water, wasn't us.

That is all over now. There aren't any realistic frontiers in the modern world. Caring can know no boundaries any more. We are together in one interconnected world which is getting smaller and smaller as communications expand and distances shrink. Nothing less will do than that we learn to love our Earth, to love the life upon it, and to care about every person everywhere in the global family of

which we are all members. That is the vision for the future which all educators should hold steadily before their eyes in order that the young may capture their own valid perspective on their place and responsibility in building the future.

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CORRECTION

We wish to point out that the views in Jane Harrild's article in our previous issue were her own, and that Patrick McGovern is more correctly described as the Director of the Wiltshire Records of Achievement and Profiling Project (W.R.A.P.P.), and not a director of the South Western Profile Assessment Research Project (S.W.P.A.R.P.). Our apologies for these errors. M.W.

Tamagawa Academy Revisited: An Inspiring Educational Community

Rex Andrews

Introduction

Tamagawa Gakuen (Academy) is probably one of the most inspiring and spectacular institutions of lifelong education in the world. You can begin there in the Kindergarten, work your way through primary school, junior high and senior high school, move on to undergraduate status, graduate and study for masters' and doctoral degrees and finally, if you have the stamina, stay on as a professor and produce offspring for the Kindergarten! I don't know how many individuals, if any, complete the whole cycle: most move in to the system for one or more stages and then move out into society or other institutions to share the benefits they have gained.

In describing a visit to Tamagawa it is difficult to avoid superlatives: it is certainly both an education in itself and an inspiration. My second visit, in August 1986, after a lapse of six years, was as inspiring and thought-provoking as my first.

The Campus

Tamagawa Gakuen's main site covers an extensive acreage of land just over an hour's train journey from Tokyo, but it also has farming and forestry sites in other parts of Japan, and an important outpost in Canada facilitating valuable international exchange. The buildings on the parent site of Tamagawa Gakuen are set in delightful natural surroundings, strategically placed among the wooded Tama hills and the verdant flats between them. Three fine new buildings had been discreetly added to the landscape since my last visit — one of them a magnificent gymnasium which I was able to see being put to good use by hundreds of self-organized and highly-motivated students although it was vacation time. Tamagawa is never idle: out of term-time vacation courses and in-service work make ample use of its resources.

The academy is the inspiration and life-work of Professor Kuniyoshi Obara, an early convert to the New Education and a life-long supporter and exemplifier of WEF's work in Japan. It has grown to its present stature over a period of fifty-odd years from the foundations laid, literally, by its first students and teachers. Construction work by the students and teachers themselves of the early buildings and roadways was seen as the natural expression of the need for somewhere to study, and cultivation of the land's resources was an equally necessary feature in order to maintain the life of the learners. It is a place where *being*,

knowing and *doing* are seen as complementary aspects of the "whole man" (or "whole woman") educational experience.

Dr Obara's Six Principles in Action

Professor Obara's pioneering venture was based on six principles, or watchwords, which still provide the theoretical foundation for all the work of Tamagawa Gakuen; they are: truth, beauty, goodness, holiness, health and wealth. Some explanation will help to put each of these values in the perspective intended by the founder.

1. **Truth.** The natural curiosity of the young child is encouraged and extended in the Kindergarten by reference to the child's immediate physical and social environment, and the natural resources of the campus are made use of in nourishing a love and understanding of nature. At later stages a love of Truth for its own sake is nurtured so that the acquisition of knowledge and the testing out of theories leads to the enrichment of the young person's understanding.

2. **Beauty.** Delight in the beauty of nature is encouraged from the earliest stages, so that the young child can find joy in colour, shape, texture and sound. Ample opportunities for various arts and crafts are provided so that as a person passes up through the stages of the school, he or she can practise calligraphy, drawing, painting, pottery, tea ceremony, music (singing or instrumental), creative writing, poetry, drama and a host of other cultural experiences and art forms at levels drawing out the best from his or her stage of experience. My previous visit coincided with the end-of-year exhibition of children's work, and I was greatly impressed by the quality of their achievements. This time I saw, among other things, the preparations for an impressive traditional Japanese drama event to be staged by upper level students of Tamagawa Gakuen at a number of sites in Canada. Projects of this kind, and annual choral and orchestral events, ensure high levels of achievement and appreciation of varied cultural activity.

3. **Goodness.** Moral development is seen as an important aspect of the life of Tamagawa Gakuen. Co-operation is encouraged between pupils and students at all levels. Symbolic activities, such as, sometimes, the sharing of an early morning hymn and reading on an imposing

hilltop, help to cement the corporate life of the groups of students. Staff-pupil relationships seek to promote an atmosphere of trust and confidence and cultivate the sharing of values supportive of a positive approach to social life and personal experience.

4. **Holiness** is the shorthand term used at Tamagawa to designate an awareness of a spiritual life. A measure of religious understanding is encouraged among pupils and students alike according to their stage of development. Although predominantly Christian in orientation, appreciation of the insights, texts and rites of various religions and denominations is encouraged. Tolerance and respect for diversity is facilitated by avoidance of indoctrination or dogmatism. Speakers who can explain the traditions and tenets of different faiths are invited to Tamagawa Gakuen, particularly at the upper levels, to enrich the spiritual understanding of the students. It is perhaps worth noting here that the word "holiness" has its roots originally in the ideas of "haleness", "wholeness" or "integrity", so that the use is not inappropriate to designate the concept of "spiritual health".

5. **Health** — that is physical health — is also regarded as a key element in the educational programme of Tamagawa Gakuen. Excellent facilities exist for a wide range of sports and physical activity. Team games, such as baseball and basketball, and pair and individual games and activities such as tennis, the traditional Japanese martial arts, swimming, boating, athletics and so on are well provided for. I was most impressed during my latest visit to see large groups of unsupervised junior high school level students come into one of the large gymnasiums and go through a range of exercises and activities together under the leadership of one of their number. These were groups assembled out-of-term, but I believe that the same kind and level of cooperative behaviour is also normal in term-time.

6. **Wealth.** My first reaction was that it was perhaps inappropriate to impress this item on young people as an important value. But on reflection I realised that my initial response was somewhat hypocritical, and also that I had failed to understand the perspective in which this aspect of education was viewed at Tamagawa Gakuen. Life depends for its quality and continuation on economic factors as much as on spiritual and moral factors; and I believe now the inclusion of some attention to this feature is a practical and valuable aspect of a full educational programme. How to earn one's living, maintain a good standard or quality of living and make a contribution to the economic life of one's community and that of the world at large — these are important elements of education considered at Tamagawa Gakuen.

Being There

This brief summary can do scant justice to the aims, life and achievements of Tamagawa Gakuen. It is necessary to *be* there, I think, in order to experience the full flavour, richness and vitality of its atmosphere.

The most memorable part of my recent visit was a visit to the music department where an in-service course for teachers was being conducted by Professor Sako. As I approached the music room where the course was taking place with my guide, Mrs Yuri Fujii (Professor Obara's daughter), we could hear some superb choral singing in progress. We slipped in quietly at the back of the room to enjoy it, unnoticed, as we thought. However, as soon as the piece was over, at a word from Professor Sako, the sixty or so young teachers present burst into a Japanese song of welcome. Then there were friendly introductions. A taped recording was played in which I could hear the voice of my late friend, James Henderson, lustily joining in during a visit he had made to the campus. Then we sang "My Bonnie Lies Over The Ocean", and sang and acted out "London's Burning" — all the student-teachers joining in happily and unselfconsciously, dodging under "the chopper to chop off your head", formed by the arms of Professor Sako and myself. After that there was a Japanese greeting song involving much gesticulation and hand-shaking which brought all the company into lively physical contact as we moved about the room. Then there were Korean, Japanese and English songs sung as solos or in choral harmony, before we parted company with "Auld Lang Syne". The warmth, spontaneity and freshness of that occasion will stay with me for a long time to come.

Conclusion: an example to follow

I realise that I was privileged to share in this experience, just as the pupils and students of Tamagawa Gakuen are themselves privileged to undergo an education of exceptional quality and scope. The question of privilege will always be a problematic one for those of us who wish to see educational advantages spread from the few to the many. However, I feel that it would be unwise to begrudge the Tamagawa students their remarkable opportunity, which prepares them to play a positive and constructive role in their community and society. Rather, we should aim to create *more* such centres, and bring its ideals to bear, together with pressure for funding, into the public sector of education. If we remember that the actual building of Tamagawa Gakuen was started off by the hands of its students themselves, and that it is still their hands which are responsible for maintaining its freshness and cleanliness (there are no paid cleaners in Japanese schools), perhaps we have a clue to a new kind of approach we need in the West. Pride in one's school and its achievements depends upon a full sense of participation in its creation

and maintenance. There is no doubt that the pupils and students of Tamagawa Gakuen have something to be proud of, and that we in the West have much to learn from them.

This academy is to my mind a model educational community which exemplifies the best of WEF's ideals in its practice of lifelong education.

POSTSCRIPT:

BREAKDOWN OF THE COMPLEX OF TAMAGAWA GAKUEN

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Kindergarten School

Elementary Division

Lower Secondary Division

Upper Secondary Division

Tamagawa University

Faculty of Arts and Education —

Department of Education

Department of English and Literature

Department of Drama and Fine Arts

Department of Foreign Languages

Faculty of Agriculture —

Department of Agronomy

Department of Agricultural Chemistry

Faculty of Engineering —

Department of Mechanical Engineering

Department of Electronic Engineering

Department of Information-Communication Engineering

Tamagawa Gakuen Junior College for Women

Department of General Education

Department of Early Childhood Education

Graduate School

Graduate School of Education and Letters

Graduate School for Agriculture

Graduate School for Engineering

Other Facilities

Correspondence School for Education

Research Institute for Education

Branch School of Danish Gymnastics

Tamagawa University Press

International Education Office

Health Clinic, Librarians, Dormitories and Bookstore

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The New Education: a re-statement of ideals

K. J. Saiyidain

The New Education is not new, in the sense of being new-fangled, haphazardly devised, with the object of catching the fancy of an uncritical public. It is inspired by certain truths and ideals which are fundamental to human nature and with which, therefore, the mind and heart of every great teacher, whether secular or religious, has been in tune. The prophets who appealed to the inner nature of man and utilized the power of love rather than force for their conversion were new educationists; Socrates, who made people think intelligently and fearlessly, was a new educationist; so are the mother who sees the spark of goodness in her child and, with sympathy, intuition and patience, guides his natural development, and the teacher who may be ignorant of the ideas of the orthodox leaders of the movement, but who tries instinctively to liberate the spirit of his pupils. In so far as this movement is a response to the desire and effort of all true teachers to catch a better and happier vision of their work, it is not new. It enshrines some of those undeniable values which religion, philosophy and ethics have often recognized and preached. They often failed — or achieved only partial success — because no widely applicable instrument had been forged to make these values effective in the conduct of groups and individuals. The New Education is a promising and pliable instrument for the translation of these values into practical conduct. The movement as we know it today owes its origin and its name to the fact that education has often been dominated by entirely different and mischievous ideals.

In so far as the New Education is a protest against traditional and mechanical conceptions of education, it is undoubtedly new. Education has often, in the past, paid too much attention to such factors as curriculum, examinations, and inspection — and not enough to the actual child, his psychology, his needs, his creative urges, and pulsating life. The New Education has brought about a “Copernican Revolution” by placing the child in the centre of the stage and relegating everything else to secondary importance.

Reverence for Childhood

What are the most important of the principles which inspire the various movements and methods associated with New Education? The fundamental article of its creed is an infinite faith in, and reverence for, childhood and its potentialities. A teacher who lacks this reverence can never enter into the kingdom of new education, although he may possess all kinds of pedagogic qualifications. Russell has

expressed this truth with great force and in lines of haunting beauty:

“A man who is to educate really well, and is to make the young grow and develop into their full stature, must be filled through and through with the spirit of reverence . . . He feels in all that lives, but especially in human beings, and most of all in children, something sacred, indefinable, unlimited, something individual and strangely precious, the growing principle of life, and embodied fragment of the dumb striving of the world. In the presence of the child, he feels an unaccountable humility — a humility not easily defensible on any rational ground, and yet somehow nearer to wisdom than the easy self-confidence of many parents and teachers. His imagination shows him what the child may become, for good or evil, how its impulses may be thwarted, how its hopes must be dimmed and the life in it grow less living, how its trust will be bruised and its quick desires replaced by brooding will. All this gives him a longing to help the child in its own battle . . . not for some outside end . . . but for the ends which the child’s own spirit is obscurely seeking.”

This is the spirit of *reverence* which the new educationist must feel towards the child and, as for his faith, I recall to myself the following lines of Rabindranath Tagore, the President of the All India New Education Fellowship: “Every child brings with him the message that God is not yet disappointed in man.”

Cultivation of Uniqueness

Respect for the child’s individuality must lead to far-reaching changes in our traditional conception of method and discipline. Every child possesses a unique individuality which is not repeated in any other child. This is true in spite of the traits and characteristics which constitute the fabric of their common humanity. Despite an appearance of similarity, these children are actively engaged in the construction of their own unique vision and conception of the world in which they are living, and in assimilating it in their own characteristic way. It is not only in the interest of the child that the teacher avoids a dead uniformity of approach in teaching. He is keenly conscious of the fact that the richness of the world consists in its diversity. In every normal child there is some spark of talent, good for himself and useful for society to be discovered and fanned into flame.

Individuality and the Social Medium

In its quest for individuality, the New Education has not

been betrayed — as one of its greatest exponents, Rousseau, tended to be — into a denial of the importance of social life and culture. It believes that individuality grows and realizes itself best in a social medium and that it is only when children come into intimate, active and co-operative contact with their true selves and bring out the best that is in them. Hence, they must be fed on common interests and purposes and learn to value and appropriate the resources of their common culture. The strengthening of the social sense is an essential condition for peace in a society which stresses the value of individuality, for that alone is the basis of tolerance and social cohesion. This will, of course, differ fundamentally from the regimentation of the individual such as is found in “totalitarian” states where co-operation must be limited to ready-made, unquestioned purposes, and the individual as such has little hand in the direction of his activity or the determination of his objectives. It seeks to broaden the scope of the individual’s loyalties to the maximum extent, aiming at creating a truly international and humanitarian outlook, not limited by racial and geographical considerations.

Freedom

This is a much-abused term, the pursuit and rejection of which has greatly influenced the thought and the history of mankind. We cannot recapitulate either the argument or the historical process here. Suffice it to say that the new educationist desires to bring up children in an atmosphere of intellectual and moral freedom, where they have an opportunity of becoming active participants in the process of their own education. The mind can only develop when it comes into fruitful relationship with its environment and is allowed to handle it in a purposeful manner. Freedom demands self-activity, the principle of learning by doing, the valuation of living experience above passively assimilated information, the chance of making mistakes and learning from them. On the side of character training, it postulates freedom of social intercourse, self-government leading to self-discipline and a gradual, actively acquired, personal consciousness of the principles underlying social and ethical behaviour. On the side of organization, it demands freedom not only for the children, but also for the teachers — from those restrictions and irritating interferences which take the joy out of their work, from that detailed prescription of methods and curricula which make their teaching mechanical and lifeless, from the tyranny of the examinations which arrest all freedom of action and experimentation.

Release of the Creative Impulse

The demand for freedom has an ethical justification as well as a practical basis. Without freedom there can be no

release of the creative impulses which are found in all normal children but, of course, in varying degrees. Genuine happiness consists in the feeling that one is giving free expression to one’s powers in the service of some significant and acceptable purpose. Joy is, according to Bergson, “the seal which nature sets on every piece of creative work which is properly completed”. Education, inspired by this ideal, should become a great revolutionary force in human affairs and relationships. For it is inspired by the belief that happiness must be sought, not in the exploitation of others for one’s limited and selfish purposes, not in the attempt to dominate others by force, not in the feverish desire to annex as many external possessions as possible; it is to be found in creation and creative service. This creation may take one of many possible forms — literary, artistic, intellectual, craftsmanship, social service and, above all, the creation of the self by the self, the gradual unfolding of one’s personality as a work of art, characterized by harmony, balance and unity in diversity. But in every type of creative work, the dominant motive must be, not a selfish taking-in of whatever may be available, but a generous giving-out of the self to the service of some great purpose. Of course, there is no *logical method* of proving that this “creative” happiness is superior to the “possessive” happiness which haunted the dreams of many whom a false conception of history still honours and whose doings burden the memories of school children.

This Sorry World of Ours

Let us recall to ourselves vividly the condition of the world in which we are living. The growth of our social and moral consciousness has not kept pace with the growth of control of natural forces and physical resources. This has resulted in a situation which is fraught with incalculable danger for the future of our culture and civilization.

Individual life is cramped and embittered by jealousies, repressions and inhibitions leading to all kinds of nervous disorders and destructive impulses. National and international life is based on the exploitation of weaker groups and nationalities, on social and economic injustices perpetuated by force and upheld by law, on a lust for power and destruction.

“The source of all this,” Russell contends, “does not lie in the external world, nor does it lie in the purely cognitive part of our nature, since we know more than men ever knew before. It lies in our passions; it lies in our emotional habits; it lies in the sentiments instilled in youth, and in the phobias created in infancy. The cure for our problems is to make men sane, and to make men sane, they must be educated sanely.” He goes on to point out, with uncompromising frankness, how at present the various factors of social life are all tending towards social disaster. “Religion

encourages stupidity, and an insufficient sense of reality; sex education frequently produces nervous disorders, and where it fails to do so overtly, too often plants discords in the unconscious which make happiness to adult life impossible; nationalism as taught in schools implies that the most important duty of young men is homicide; class feeling promotes acquiescence in economic injustice; and competition promotes ruthlessness in the social struggle. Can it be wondered at that a world in which the forces of the State are devoted to producing in the young insanity, stupidity, readiness for homicide, economic injustice and ruthlessness; can it be wondered at, I say, that such a world is not a happy one?"

The Message of the New Education

This rather long quotation from Russell puts the case for the New Education with admirable clarity and force. I am not sure whether all new educationists will necessarily agree with all the radical implications of Russell's viewpoint, but no one who has courage and integrity can deny that his picture of our world is substantially correct and that his appeal for greater "intelligence, sanity, kindness and a sense of justice" in the conduct of our affairs is of irresistible significance. It also defines and indicates the scope of work which the New Education has to accomplish. It must not be interpreted as a pedagogical movement in the narrow sense, concerned with certain technical reforms in methods and curricula; it is essentially a spiritual movement directed towards the objective of producing far-reaching changes, first in the psychology of youth and then directly in the network of institutions within which their life is environed. The above precedence, it may be noted, is not in point of time but only with reference to the degree of relevance so far as the work of education is concerned. Education is primarily concerned with the mind, the emotions and the behaviour of the young; it has an indirect and long-range influence only, on the re-shaping of the social order. But it must be admitted that education cannot exercise its full influence on the disposition of the children, if it has to function within the framework of social forces which are hostile to it in spirit and intention. Therefore, education, from the wider point of view, is part of the larger forces of social reconstruction. But, in view of the jealousy, hatred and destructiveness with which the world is charged today, it cannot afford to wait indefinitely for the reorganization of our social fabric and must assume the lead in this crusade by stressing those values which I have discussed in this paper.

A Duty and an Adventure

Like all great, living movements the modern movement of New Education also started with the creative effort of private individuals who had seen the light and were

anxious to share it with others — with children, with parents and with teachers. Here, a teacher with idealism, insight and enthusiasm; there, a small private school with a band of devoted workers; or, an educational theorist with an intuitive understanding of children's minds and spirits; or a group of enlightened parents anxious to provide a better and happier schooling for their children than they had themselves received: these were the pioneers who, modestly with faith, kindled the first few torches. These have since been carried from school to school, from country to country, from continent to continent till the New Education has today become a truly international movement which is fighting a winning battle everywhere. It has had, and still continues to have, occasional setbacks, but on the whole, it is winning new and eager adherents everywhere; in some countries like Norway and Denmark and Belgium — where the victories of peace are more highly praised than preparations for war — it has even won over the official Departments of Public Instruction.

In our country, the movement is still in its infancy; there are a few "new schools" which are extremely good and promising — Shantiniketan at Bolpur, Jamia at Delhi, Vidya Bhawan at Udaipur, the Village School at Moga, and a few scattered educational thinkers and workers in different parts of the country. But the large majority of school teachers and schools continue to work in blissful ignorance of the new ideas; their heaven has not begun to work in our educational system. It is idle to look up to the Department of Public Instruction to take the lead in this matter. They have neither the imagination, nor other psychological requisites for such an undertaking. The first impulse and momentum must come from the educational work of private individuals and private institutions. It is, therefore, the duty of all wide-awake and progressive teachers in India to associate themselves actively with this movement and to dedicate themselves to the service of its ideals. And when they have actually undertaken this "duty" in the right spirit, they will discover that it is also a fascinating *adventure* which yields its own reward and brings its own joy at every step: an adventure in the making of better, happier, more balanced and more just men and women than the bitter, inhibited, destructive and self-centred people who constitute the majority of the world population at present.

Prof. K. G. Saiyidain was an eminent member of WEF (India). This article is based on his Inaugural Address at the first WEF (at that time NEF) Conference held in India at Gwalior in December 1936 — exactly 50 years ago. The article appeared in *The New Era* Vol. 18, 1937.

Reviews

Profiles and Records of Achievement: A Review of Issues and Practice, edited by Pat Broadfoot.

London: Holt, Rinehart and Winston. 1986. 255pp. Pbk.

The dust jacket says that this book is for “the majority of teachers, parents and administrators (who) know little about the range of procedures that characterise the profiles and records of achievement movement”. Remedy this deficiency it does: there are chapters by Jack Mansell on Records of Achievement and Profiles in Further Education, an account by George Pearson of a network of over 200 schemes, a chapter by Peter Mortimore and Anne Keane on the ILEA’s records of achievement, an account by Nick Stratton of the City and Guilds Experience, an account by Alan Willmott of the Oxford Certificate of Educational Achievement, and a chapter by David Garforth on the SREB’s assessment and profiling project.

But whether these accounts will be of use to the readers mentioned above is another question. My complaint is not that the chapters do not do justice to the schemes. It is that, with the exception of Stansbury’s *Records of Personal Experience* (here none too well described by de Groot) and the work of Burgess and Adams, the schemes do not seem to be aware of, let alone begin to address, the formidable problems in the area.

In fact, the book engendered within me a pervasive feeling of unease — not because (with Andy Hargreaves in the final Chapter) I fear the potential for mind control, but because of the casual way in which the schemes have set about tackling measurement issues which have defied the greatest minds in psychology and education for 85 years. I don’t doubt that something needs to be **done** — and quickly. But I do find it alarming that only Burgess and Adams and Hitchcock acknowledge the time that is required to provide the counselling and sensitive exploration which must form the basis of any, even semi-effective, form of competency-oriented education. Only these authors acknowledge that such changes in the educational practice are an essential pre-requisite to meaningful assessment in these areas. Only Stansbury (who is not an author), Broadfoot, and Nuttall & Goldstein appear to have any inkling of the intractability of the measurement problems, and even they do not do justice to them. Nuttall and Goldstein rightly emphasise that little attention has been paid to questions of coverage and validity. But they do not sufficiently emphasise that coverage means finding ways of identifying, developing, recording, and acknowledging the social importance of, all of the talents of all of our children. Put like that, none of these schemes is in a position to deliver the goods.

The problem of assessing the wider qualities which the educational system exists to foster — initiative, independence, leadership, and the ability to understand and influence what happens in society has defied measurement specialists for generations. And for good reason: such behaviours are as much a product of whether the situation in which a student has been placed engages his or her values as they are of abilities — and other peoples’ ratings of such behaviours are more a product of the *observers’* values and their subjective ability to harness and utilise such behaviour than they are of the ratee’s behaviour. People who take initiative and leadership in the course of achieving goals they personally care about terrify [scare the hell out of] many teachers, managers and politicians. The teachers, managers, and politicians concerned know that it is *they* who are incapable of utilising the talents of such people. One of the biggest problems facing the schools and workplaces of the UK is the incompetence of teachers and managers — their inability to manage confident, independent people who make their own observations and take their own decisions. I not only find it deeply distressing that virtually no attention has been paid to the conceptual and measurement basis on which any effective system of profiling and reporting must rest: I find it still more distressing that it is accepted that British muddling-through will somehow deliver the goods. Broadfoot’s evidence is that the best efforts of the best researchers and practitioners available were not sufficient to crack the problem. Yet for 20 years it has proved impossible to get the DES (or the SED) to fund the necessary fundamental (if applied) research — or even to create the structures in which it could be carried out effectively. But the most disturbing fact of all is that so few working in education have pressed for such research.

It was important to publish this book — not so much because of what it says as because of what is *not* there. Its audience must be *not* the many teachers and administrators who are unfamiliar with what is going on but those who have a feel for what *ought* to be going on but isn’t — and who, even at this eleventh hour, might be able to do something to ensure that this vitally important enterprise is built on a firm foundation.

JOHN RAVEN

John Raven is author of *Competence in Modern Society*, its Identification, Development and Release. Patricia Broadfoot is Lecturer in Education in the School of Education, University of Bristol, and a member of WEF (GB).

Pat Broadfoot replies: I am much in sympathy with John Raven's comments: too much exhortation and practicality, too little on the fundamentals; though in including Nuttall, Hargreaves, etc., this was what I was trying to do.

I am less depressed, however, about the paucity of research. This year Nuffield Foundation is sponsoring me to look at just these fundamentals, and in the work I am engaged in for DES, MSC, and NPRA, I can assure you that fundamental issues will be addressed. Still, by and large it remains true that we have hardly even begun to formulate the right questions, let alone answer them.

Pat Broadfoot is lecturer in Education at the University of Bristol, UK.

Your Child at School by Dorothy Clark and Peter Dixon. Published by Surrey County Council, 27pp, pbk, 1986.

This glossy handbook on primary education in the space of 27 well laid out pages addresses many of the concerns shown by parents about recent and current changes in primary teaching.

As a contribution to improving home and school communications it is highly recommended. Parents aren't talked down to or bamboozled with jargon. Legitimate concerns are directly tackled. It is clearly and helpfully illustrated by photographs and cartoons. The artwork of David Thomas and the skills of the Surrey Media Resources Centre make it an attractive and easily referenced document.

There are sections on The Three Rs, Reading, Writing, Spelling, Talking, Mathematics, Work and Play, and Topics. Each is summarized in no more than a paragraph but with considerable clarity. As a parent, I would feel more confident about discussing my child's education with the teacher having read the handbook.

Throughout, the emphasis is on the child as an individual with distinctive interests and learning characteristics. Mention is made of The Royal Society of Arts Education for Capability Scheme and parents are encouraged to develop their own role in partnership with the school.

Inevitably, a document like this reflects the characteristics of its area. Surrey is a relatively prosperous region being largely located in the leafier suburbs to the south of London. It does not have the same concerns about racism and urban deprivation which the Inner London Education Authority has. In an important sense, this variety is to be welcomed in this kind of document. To facilitate Home and School co-operation, it is important to start where people actually are.

The danger is that by reflecting only the concerns of one's own area, existing prejudices and inequalities may perpetuate. Primary schools have an important role to play in widening pupil awareness of the wider society in which they live and will work.

Nevertheless, if *Your Child At School* is seen as a first step, an introduction, a stimulant to wider and deeper co-operation, and not a definitive communication with parents, then it will be worth the money spent on its preparation.

Copies are obtainable from the County Education Officer, Education Department, Surrey County Council, County Hall, Kingston upon Thames, KT1 2DJ.

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Readings in School-based Curriculum Development
Editor: Malcolm Skilbeck.

Harper and Row, London, 1984. ISBN 0 06 318267 1.

Readings in School-based Curriculum Development is the companion volume to Prof. Skilbeck's *School-based Curriculum Development*, and has to be seen in the context which that volume sets for it. Prof. Skilbeck is eclectic in his construction of curriculum theory, and like Dewey, whom he draws heavily upon, seeks to stress the complementary nature of elements which other authors see as contradictory. The central paradox of Dewey's work is the development of learning experiences which are both society-centred and child-centred. This theme is closely paralleled by Prof. Skilbeck's proposals for national school-based curriculum development. In *School-based Curriculum Development* Prof. Skilbeck sets out the theoretical basis for such a notion, as well as describing the historical development of curriculum reform movements in a way which recognises the natural tensions between the component parts.

It would be wrong, however, to suggest that that volume is theoretical, and the *Readings* are practical suggestions and evaluations. Prof. Skilbeck has set out a programme for reform, rather than a theoretical position, and, again following Dewey, does not admit a division between theory and practice. The *Readings*, by providing practical suggestions for school-based curriculum development, are supposed to enrich our understanding of the theory, and to show how future developments, both theoretical and practical, can take place. The question is, how well does *Readings* fill the role which Prof. Skilbeck has sketched for it?

Readings is a collection of twenty-seven chapters, each with a different author. It is divided into six sections. In

introductions to the sections Prof. Skilbeck limits himself to introducing the forthcoming attractions. If you want Prof. Skilbeck's comprehensive view of the game plan, then you have to read his volume. Since twenty-seven individuals put forward their opinions and accounts, the easiest conclusion to come to is that some of the chapters live up to expectations, while others do not.

The first section, "Changing the Curriculum: New Challenges, New Roles", consists of three papers which deal with general issues of curriculum development, and which add nothing to our understanding of issues which Skilbeck handles better in the companion volume.

Apart from Connell's paper on education for international life, Section Two adds little to this volume. Unaccountably entitled "New Dimensions for the Curriculum", chapters deal with multicultural education, education for girls and women, and low achievers. These are full of general prescription and warm feelings, but lack any kind of cutting edge, and are occasionally misleading by omission. In contrast, Connell's chapter manages to fulfill the aims of the *Readings*, by drawing on a theoretical background and dealing with practical, classroom programmes.

Similar heights are reached again in the final section, "Curriculum Futures", by Slaughter and Hemming. They manage to ask direct and pertinent questions about where curriculum development is going, and between them manage to carry the conviction that it is going somewhere.

Sandwiched in between the three sections already described is the heart of the book, three sections which deal with individual pieces of research or curriculum development, and which present an encyclopaedia, or source of bright ideas, for school-based curriculum development. The sections deal with school approaches, student evaluation and teacher development respectively. What the reader takes out of these three sections will, of course, rather depend on what interests he or she starts with, but most people who are looking for an encouraging view of curriculum reforms which actually work at practically any level of education should be able to find something here. And for those who are beyond encouragement, they should at least find that Saville's jaundiced view of the way things work confirms their worst fears. (Though this should, perhaps, be in the section on teacher development.)

Space does not permit me to review each chapter individually, though some of them would merit that attention. There are some curious tensions, with some advocating a move away from subject based curricula, and others suggesting how subject options could work more efficiently, or at least more humanely. The chapters in this book do not present a unified picture, but at their best they certainly do the job which Skilbeck outlined for them.

One is almost bound to be especially attracted by a chapter which describes an innovation which one has had some opportunity to see at first hand. So, for me, John Stephenson's chapter on the work of North East London Polytechnic's School for Independent Study was of particular interest. This chapter evoked the response the *Readings* were designed to produce, and which other chapters may evoke in other readers. Namely, that school-based curriculum reform, like California, not only works but also opens our eyes to a possible future.

DR DAVID TURNER

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The Continuum Concept by Jean Leidloff.
Penguin, London, 1986. £3.50 (pbk).

This is an important book for both parents and educators. It is written with conviction and passion. Drawing on her experience of living in the South American jungle amongst the Stone Age Yequana amerindians for two and a half years, the author offers a radically different view of human nature from that learned in our Western civilisation. She shows how far our culture has taken us from our origins, how far we have strayed from the evolutionary continuum. The central thesis of this book is that we need to rethink our childrearing practices, particularly in the crucial first few years of the infants' life: constant *physical* contact with the mother/parent is recommended as the key to the healthy development of the child.

Although this book is specially relevant to parents to be, it has implications for all thinking people. It represents positive alternatives for child rearing and provokes a re-examination of the accepted view of human nature, of what it is to be fully alive, alert, confident and joyful. One cannot but contrast our malaise and consequent frenetic search for happiness with the unselfconscious, uncomplicated joy of living found in this tribe of the South American jungle.

One wonders, however, to what extent it would be possible to reverse the damage to the psyche done by the centuries. Surely adaptation to change is evolution. The notion of evolutionary change does not, I suggest, refer to physical change alone. Our development from Stone Age to Nuclear Age is the result of the use or misuse to which we have put our brains. A small community inhabiting the jungle must adopt attitudes and practices which ensure its survival. In a sense our development, which, according to Jean Leidloff is an aberration from the continuum, is surely an attempt at survival as we see it. If the author is suggesting we can return to the beginning

then her book is unrealistic. She cannot have allowed her passion to cloud her judgements so far. However the direction in which our evolution has taken us, far from ensuring our survival, seems set to ensure our extinction if not of the species then certainly of the quality of life. Some of us may have the material comforts of life, the luxuries and toys but these have a minimal effect on the boredom, stress and deep unease of present day living.

The author's thesis is that a deprivation of essential experiences affects our adult relationships and creates many varieties and degrees of emotional cripple. We are all apparently thus to a greater or lesser extent. You simply have to read the book to find yourself and your friends there! She postulates that the close bodily contact during the first years of life of the Yequana Indian baby fosters a belief in the child of a total acceptance, and makes for a wholeness of being which any amount of fussing, attention and protection cannot make up for later. In the Yequana tribe babes are carried whilst the mother pursues her daily activities and sleep at night close to the warmth of body and breast.

Through her insightful analysis of the infant and his/her needs Jean Leidloff shows how we seriously fall short of achieving our ends because of false assumptions and stunted imagination. I found her chapter on the infant "in arms" or rather "in cot" most moving, and our attempts to amuse, entertain and "care", banal, shallow and totally lacking in intelligence. And, as a mother of two, I have been as guilty of these practices as anyone. But her book is based on the assumption that all children are wanted and in this sense I found it naive. At the root of our child rearing practices is our attitude to children. Our instinct for procreation is not as strong as that of the Amerindians of the Yequana tribe by whom children appear to be welcomed as an extension of self. In societies where they may be carried off by disease children are an asset, an investment in the functioning and survival of the tribe. Our attitudes are no longer informed by such needs. The unwanted or unplanned for child may be seen as a sacrifice of self rather than a fulfilment of it. Furthermore, contraception, the rights of women to their own development, the fear of losing one's job if absent for more than the minimum time, inability to pay the bills on one salary, all mitigate against a full blown Yequana style approach to child rearing.

The unfussed attitude of the Yequana mother to her three-year old encourages independence and the taking on of the child's natural role as a useful member of the tribe. Our young apparently have no useful role and by extending childhood unnaturally long we lead our children to believe that they are in need of entertainment rather than purposeful activity. A shift of emphasis from baby as toy and focus to baby as companion would ease the

burden. "We should learn to regard it as nothing to do" says the author. "Shopping, cooking, cleaning, walking and talking with friends are things to do, to make time for, to think of as activities. The baby with other children is simply brought along as a matter of course."

Clearly we cannot emulate the Yequana but they have much to offer us. Jean Leidloff through her sensitive study leads us to believe that by a modification of our attitudes and assumptions we could achieve greater calmness, joy and wholeness of being. Oh that it were so. A passionate book with a deep feeling for our species.

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Learning For Living: Environmental Education in Scotland

Edited by J. C. Smyth.

SEEC Publishing, Paisley (Scotland), 1985.

72 pp, £3.00. ISBN 0 9 48773006.

This concise and clearly written guide gives a distillation of the ten years of activity in Scottish Environmental Education which followed the publication in 1974 of a major report on this topic by Dr John Gilbert on behalf of the Educational Inspectorate. Non-UK readers may not be aware that education in Scotland is managed separately from that of England and Wales, and often reflects a different emphasis and tradition. Indeed Scottish education has often shown the way ahead to the rest of the UK, as here with environmental education. This lucid and well presented publication gives a very useful account of ten recent years of activity in Scottish environmental education in eight chapters.

Chapter 1 sets the scene with reference to Scotland's long concern with the environment, beginning with the proselytizing zeal of Sir Patrick Geddes (1854-1932) and culminating in the work which followed the publication of the Gilbert Report. For Scotland, as much as any region in Britain, has suffered — and some will say still suffers — from the pollution, industrial decay, deforestation, and urban blight which have characterized the industrial and post-industrial epoch. Environmental education, which enhances awareness of environmental problems and their solution was the response to these pressing problems which the Gilbert Report recommended.

The next three chapters deal with measures taken to promote environmental education in Scotland at the primary, secondary, and post-secondary levels. This last stage is seen as particularly important since adult and community education set the seal on what has been learnt at earlier stages, and bring in the dimension of a lifelong

and continuing commitment to improving environmental understanding and hence the environment itself. Co-ordination of effort across disciplines and between ages is rightly seen as essential in a field which covers many interests, as is a central resource base where aims and objectives, and progress measured against a firm conceptual structure, can be assessed and developed. This need was provided by the Scottish Environmental Education Council (SEEC) founded in 1977 and now flourishing in close association with the Council for Environmental Education (CEE), based in Reading, England. A further development has been the setting up of an Information Network for Scottish Environmental Education (SEINE).

Chapter 5 looks at some of the organizations which contribute to environmental education in Scotland and the UK, while Chapter 6 rightly stresses the need for a global information network which will promote mutual understanding of the issues in this field beyond the narrow confines of national borders. Clearly recognizing that environmental education is a *global* concern it points to a world conservation strategy which is needed to prevent catastrophes such as that affecting the Sahel.

The booklet concludes with two useful chapters on the need for a Centre for Environmental Education to channel resources for maximum benefit, and a summary of the principal recommendations of the Scottish Environmental Education Council. A handy list of acronyms and an index of useful organizations in the field completes the guide.

A most useful source booklet for all concerned with environmental education. It signposts the way ahead for all concerned with learning to live in our complex, inter-dependent and fragile world.

This booklet is available at £3.00 post free from the Scottish Education Department, West Nile Street, Glasgow, G1 2RX, UK.

MICHAEL WRIGHT
is Editor of *The New Era*.

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